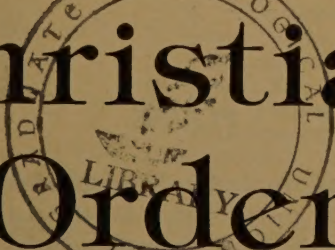


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# Christian Order



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## PLEASE

accept my deepest thanks for the wonderfully prompt and generous response to my appeal for the rapid renewal of subscriptions. It would seem now that *Christian Order* will be able to continue. I am more grateful to readers than I can say. There are still some whose subscriptions are overdue. May I ask these to be so kind as to renew right away. If they do not wish to renew may I ask them, please, to let me know: it would be a great help if they would do this.

Paul Crane, S.J.

*Cum Permissu Superiorum*

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# Christian Order

EDITED BY

Paul Crane SJ

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## Not by Bread Alone

THE EDITOR

SOME years ago I was in the happy position of being able to offer hospitality for a month to a young Polish couple who had come over to this country to visit the husband's parents. One day, I asked them how things were politically in Poland. I remember the answer that came straight back to me: "In Poland we do not have the time to talk about politics. We spend our spare time, when we are not working, queueing for food; when we were not doing that, or searching round for the very few special things that may be available at the time. We are too tired at the end of the day for any kind of serious talk".

The thought came to me then very forcibly and stays with me now, that the last thing really a totalitarian communist government wants is that the rank-and-file of its citizens should be well off. It prefers them to be preoccupied with the means of existence. The reason is clear. Were there no need for this because the means of existence were their's in relative abundance, their minds would be poking into the system that governs them and the result would be rising discontent. Investigation, I believe, would show, as Alexander Tomskey showed in his article published last month, that the governing cliques of the Soviet Union and its Satellite States no longer rely on the power of communist ideology to draw citizens to their support. Their power to do so has long since passed, if indeed, it was ever extensively there. Ideology is a dead duck so far as the people of these countries are concerned. Their governments know this. The alternative is that the thoughts of the rank-and-



file should not be allowed to stray far beyond the bounds marked out by the need to maintain the essentials of existence.

Would it be true to say, then, that enforced consumerism of the sort described above is essential to the success of the Communist State; that its duration is conditional on the ability of its rulers to keep the majority of the ruled preoccupied with the business of living and little more? In a sense, yes; but a dilemma arises. Persistent material inadequacy can breed its own discontents. If, in an effort to remove them, living standards are raised, then room is given for relaxation and, with it, for the kind of thinking that could query the system and lead, in its turn, to discontent.

I use the word "could" deliberately here, for much will depend at this juncture on the mentality of the rank-and-file. If years of preoccupation with the basic needs of a material existence have rendered its outlook completely materialistic, then improved material standards are unlikely to result in any querying of the basic ideological tenets that support the Communist State. Where this is the case when bread is given in abundance, the cry will be for cake and little else besides. Under such circumstances, it is easy enough to conceive of a Communist State supporting a population—consumerist now in the western sense of the word—at a high level of living and with its constrictive apparatus of control unquestioned by a citizenry quite content that this should endure provided they are increasingly well fed. This could well be tomorrow's model in some communist countries; not all that different, at base and under such circumstances, from their western capitalist counterparts.

In the final analysis, it would seem that the question is one of values. Man does not live by bread alone. He will not be freed from his materialism—enforced initially in the Communist States of Eastern Europe; adopted voluntarily in the West—merely by giving him more bread. Escape, revolt against the consumerism of East and West can only be through heroic adherence to those transcendent values in which man's dignity as a human being is rooted. At base, the contemporary struggle is not one of West against East. It is against the materialism that pervades them both.

We are pleased to publish this month from the pen of a lay reader of *Christian Order* this forthright view of contemporary ecumenism. At a time when so many edges are fudged by contemporary ecumaniacs this kind of writing comes in like a breath of fresh air.

# The True Face of Ecumenism?

A LAYMAN'S VIEW

ADRIAN P. H. KILROY

IN this short article I wish to share with the reader a few of my own reflections on the rather sensitive matter of ecumenism. There are grounds for suspicion that many of the current views and opinions on this subject are adopted without proper consideration of the complications and inconsistencies which might be involved. Recent years have seen a definite and, to some extent, successful attempt to open up and improve relations between the various Christian Churches. The initial aim of this movement, however — to end animosity and ill-feeling between Christian groups (in our context the conflict between Catholics and Protestants) — is now in danger of being befuddled by popular ideas which, although inconsistent with the true position of the Church, have been inculcated in the minds of the ordinary people by a small minority of progressive clergymen.

## *A Gross Error*

The niggling suspicion is that there are some people who believe that certain Protestant groups, as well as the Roman Catholic Church, must also be authentic vehicles of Christ, for the simple reason that there are many decent and virtuous Protestants; that it is not inconceivable that all the Christian Churches should “forget their old differences” and “get together” as one united body; all Chris-

tians believe in God and follow Christ; this is surely enough.

How naïve! Such a view completely overlooks the depth of the historical and theological context: it is a gross error to suppose that merely by establishing cordial relations with Protestants we may thereby secure the unity of all Christians. Furthermore, there are those who would claim that the Church has in the past bogged herself down with too much theology: dogma and intellectualism have become an obstacle to progress. Theology for some is a dirty word.

An why? For the simple reason that the "progress" which these people claim theology prevents, is nothing more than the course of action *they* would prefer to see the Church take, and not that which is consonant with the teaching of the Church.

Even so, I doubt that in every case the Catholics who adopt this crude unification stance are really being honest with themselves or to the non-Catholics to whom they outwardly extend such good-will and cordiality. First, it would be expedient to remind the reader of some familiar points about the Catholic Church. Afterwards, my intention is to show that the path of ecumenism can be risky—to walk too far along it might easily involve us in the sin of hypocrisy, the sin of adopting double-standards.

### *Some Ecclesiastical Truths*

The Catholic Church can and does claim to have all the truth. It is ridiculous to suppose that the various conflicting churches, even those disowning each other, can all be united under one head. The Son of God, who knew that a kingdom divided against itself cannot stand, took precautions precisely to avoid such divisions. In the fourth century there was the same Catholic Church and many cut-off sects. But all the heresies of old died out, lacking the promise of Christ. Sincere men were deceived, and were among those who maintained the many sections. But it is a mistake to think that man-made substitutes can be part of the one, indivisible Church of Christ.

The Church, furthermore, is the visible society of men upon earth which was founded by Jesus Christ, guaranteed by Him to exist all days until the end of the world,



and sent by Him to teach all nations with His own authority. It is one definite society for man's spiritual good, and its members are bound together by the profession of the same and complete Christian Faith, by the same Sacraments and worship, and by submission to the same spiritual authority vested in the successors of St. Peter—the the present successor being the Pope.

In general, Christ terms His Church a kingdom, which supposes some organised authority. Christ chose certain special men. "You have not chosen me: but I have chosen you" (Jn. XV., 16). He gave them His own mission: "As the Father hath sent me, I also send you" (Jn. XX., 21). This commission included His teaching authority: "Teach all nations . . . whatsoever I have commanded you" (Matt. XXVIII., 20); His power to sanctify—"Baptising them" (Matt. XXVIII., 19)—forgiving sin, "Whose sins you shall forgive, they are forgiven" (Jn. XX., 23)—offering sacrifice, "Do this for a commemoration of me" (I Cor. XI., 24); His legislative or disciplinary power—"He who hears you, hears me, and he who despises you, despises me" (Lk. X., 16); "Whatsoever you shall bind on earth, shall be bound also in Heaven" (Matt. XVIII., 18); "If a man will not hear the Church, let him be to thee as the heathen" (Matt. XVIII., 17). The Apostles certainly exercised these powers from the beginning. Thus we read in the Acts of the Apostles, "They were all persevering in the doctrine of the Apostles" (II., 42). And St. Paul wrote to the Hebrews, "Obey your prelates, and be subject to them" (Heb. XIII., 17).

The plain fact of the matter is that there are countless varieties of Protestantism, each variety containing some true things mixed up with its own particular errors.

In general, Protestantism says that Scripture is a sufficient guide to salvation, although Scripture says that it is not; it denies the authority of the Church founded in Christ; it has no sacrifice of the Mass; it does not believe in confession; it denies Christian teaching on marriage; it rejects Purgatory, and very often its advocates refuse to believe in Hell.

The very fact that various Protestant groups are striving for unity—a unity which they will never in fact achieve by themselves—is a confession in itself that they never should



have got out of unity. The Catholic Church preserves her unity; she does not have to work to secure a unity she has never lost. Unity will be possible for non-Catholic Churches only when they renounce their independent existence, and their members, one and all, return to the Catholic Church. Of its very nature, Protestantism does not unite; it divides. For on the principle of private judgment and authority, it logically leads to as many varieties as there are men.

### *Some Current Views*

There are a number of Catholics who seem not to be aware of these truths. They have either forgotten them, do not know about them, or wilfully choose to ignore them. Whatever the reason, it is possible to draw up a list of current views one frequently encounters in Catholic circles. I am sure the reader will be familiar with every one of them:

a) The pre-Vatican II Church was excessively narrow-minded and bigoted.

b) Catholics were not allowed to attend Protestant services, which is indicative of the tremendous animosity and ill-feeling that existed between the two sides.

c) Over the centuries the Church adopted the deplorable attitude that she, and she alone, was the true Church of Christ; but there are many ways to the one goal.

d) In the past, Catholics and Protestants were guilty of much misunderstanding and intolerance. Nowadays the situation is different and far healthier: Catholics and Protestants of all denominations are getting together to discuss religion and share worship.

e) It is good to be open-minded and attend ecumenical services, and even to receive communion from non-Catholic ministers. It is embarrassing that the Catholic Church does not allow non-Catholics to receive our Holy Communion; to ostracise them at Mass in this manner really offends them.

### *The Right Approach*

Nobody can honestly deny that this short list is representative of widespread opinion in Catholic and in non-

Catholic circles. To some extent the criticisms of (a and (b) are true: no-one wants the Church to be narrow-minded or bigoted. The true attitude of Catholics towards Protestants has been clearly set forth by Pope Pius IX. Writing on August 10th, 1863, he said: "There are those who live in error, and who are strangers to the true Faith and Catholic unity through no fault of their own. Far be it from the members of the Catholic Church to exhibit any enmity towards them in any way. Rather let them fulfil all the duties of Christian charity towards them, above all to the poor, the sick, and those afflicted in any way amongst them".

The views on inter-communion, however, are intolerable. It is a mollified and irresolute people which refuse to defend and assert beliefs which it knows to be true for fear of offending opponents. If there be any clergymen who ignore the Church's teaching, it is unpardonable. But where the laity are concerned, mistaken views can be, to some extent, an understandable outcome of what they believe to be good-will towards fellow-Christians. The human race is prone to error, even where it means well—why else did the Son of God come to establish the Hierarchy of His Church, if not to guide the flock of believers in the way of His Truth? The Church's position which we have seen above is as old and unshakeable as the Church herself.

### *Double-Standards*

And yet, as I have suggested, I doubt that in all cases people are as well-meaning and sincere as they would have us believe.

Let us try and imagine what our reaction would be if a close friend or even a member of our family decided to leave the Church and become a Protestant. We would be shocked and upset, and we would hope that he or she would reconsider such a step. But I do not think that such a reaction is confined to the readers of *Christian Order*. Rather, I think that observation will show that this view prevails in *all* circles where there are conscientious and practising Catholics, whether they be progressive, traditional, or neither. In this respect, old views die hard.

It was just such a reaction that I encountered a short while ago when discussing with a Catholic the conversion of a mutual acquaintance from Catholicism to Anglicanism. The Catholic thought it was most regrettable, especially as the person in question had at one time intended to become a priest; he only hoped he would see the light and come back again. A perfectly understandable reaction, and one which all good Catholics would share. And yet this very Catholic only a few hours before had been expressing the sort of airy-fairy, ecumenist views I described above!

These people simply cannot have it both ways. On the one hand they want to extol the virtues of Protestantism, and on the other they will condemn a Catholic, and even in some cases ostracise him, for becoming a Protestant. This is sheer, blatant hypocrisy, and needs to be exposed as such.

### *The One True Way*

In claiming our Church to be the one, true Church of Christ, we are not making any wild, impetuous or selfish boast. The Church of Rome is identical with the Church that the Son of God founded here upon earth—all Catholics know that and do not doubt it. It is not enough to say that many roads lead to the one goal; for Christ Himself has distinctly shown us that He wishes us to take one particular road—the Catholic road. Any doctrine which begins with the fundamental notion that one religion is as good as another ends in the conclusion that one religion is as useless as another. It is the duty of every Catholic to condemn each form of Protestantism as a system; but that does not mean we are not at all times to extend Christian charity to individuals, whether Catholic, Protestant, or neither.

It is important to remember that, in condemning a system, we are not condemning the individuals who, by virtue of upbringing or otherwise, comprise its members and are ignorant of the truth of the Catholic Church. But if a man knows that the Catholic Church is the true Church, and yet refuses to obey, he will certainly be as the heathen before God. "If a man will not hear the Church, let him be to thee as the heathen".



**In this article, built round the interventions at the Rome Synod of Cardinal Hume and Archbishop Worlock, Father Crane considers questions which need to be asked and that are of vital concern to the future of the family in this country.**

## CURRENT COMMENT

# Family and Faith

(NOTES ON THE SYNOD)

## THE EDITOR

**B**Y the time these lines are published I imagine that the findings of the Synod, which was convened in Rome last October to consider the family in all its aspects, will have seen the light of day. Meanwhile, we can only go by what has been given to us by the media; and what has been received so far—apart from the final and forthright condemnation of contraception, abortion, euthanasia and divorce—does not give a great deal of cause for satisfaction. I am thinking, in this particular instance, of the interventions in the Synod attributed to Cardinal Hume and Archbishop Worlock, the representatives of the Hierarchy of England and Wales.

### *A Contradiction in Terms*

In his first intervention on the subject of contraception and the family, Cardinal Hume informed the assembled Fathers that married couples “who cannot accept the total prohibition on contraceptives ‘are often good, conscientious and faithful sons and daughters’ of the Roman Catholic Church” (*Times* 1/10/80). Personally, I cannot see how this can be. What is expected, surely, of a good and conscientious and faithful son or daughter of the Catholic Church is that he or she should be faithful to the whole of that Church’s teaching with regard to faith and morals.

In the event, therefore, of their not being faithful to that teaching, how can Catholics be classified as faithful sons and daughters of the Church? To suggest that they can be faithful and unfaithful to the Church at the same time is to place them in a psychological situation which is intrinsically contradictory and which no human being is capable of sustaining. No man can be for and against something at the same time; which is only another way of saying that he cannot have his cake and eat it. "He who is not with me", said Our Lord, "is against me". That is it exactly. The talk here is plain and clear. Contrary to contemporary opinion, this does not mean that it is harsh. The truth, of course, can be harshly presented at times. This, however, is beside the point here; which is that its presentation as such constitutes a great act of kindness.

### *A False Impression*

The trouble with the Cardinal's words which I am quite sure, were uttered out of great compassion, is not only the contradiction they contained, but the impression they carried, especially when retailed by the Press in popular form. The impression was two-fold. In the first place, there was the thought that you *could* be a good, conscientious and faithful Catholic and, at the same time, practice contraception. In the second place, there was the thought conveyed by a superficial reading of the superficially presented summary of his words, that the Cardinal himself favoured a revision of the Church's teaching on this matter. This, I am sure, is in no way the case. In evidence, one need only quote the relevant words from his "Dream", which he narrated to the Synod of Fathers: "Then I had another vision: I saw with great clarity that the insight of Paul VI in the Encyclical *Humanae Vitae*, confirming the the traditional teaching of the Church, was surely right. But alas we did not know how best to speak to the people". The trouble here, of course, is that, where the Media are concerned, "News" is any item calculated to arouse interest at however superficial a level: in this way first impressions are conveyed, and first impressions stick. Subsequent explanations and, indeed, affirmations to the contrary are rarely given the same notice as

the kind of initial unguarded statement that catches the attention of the public and is headlined precisely because it is calculated to do this. In consequence, the first impression remains. It takes a great deal of living down. Meanwhile, unfortunately, great harm is done. I am afraid this could well prove the case here. In illustration, take this from the *Daily Telegraph* (1/10/80), "Hume Says Many Catholics Reject Birth Control Ban"; or this from the *Times* of the same date, "Pope listens to Hume plea on birth control". Would I be wrong to suggest that a good many Catholics and others who read these words and no more would be left with the impression, however wrongly founded, that the Cardinal was in favour of a mitigation of the Church's teaching on this matter ?

### *The Need for Appropriate Language*

Where I sympathetise most strongly with Cardinal Hume is in his realization that the case against contraception has been advanced very badly by those whose business it should be to put it forward. *Humanae Vitae* apart, there is a crying need for those who teach within the Church to couch their reasoning in this matter in language that is plain, without in any way being harsh, and, at the same time, understanding, without in any way being soft or permissive. This is not easy, as those who try it will very soon find out. What they must do is persist until they get it right. For a start, they will have to realise what so many still fail to realise; namely, that contraception is not wrong because the Church says so, but that the Church has no option but to condemn it because it is wrong in itself, or intrinsically evil, as the saying goes. In other words, contraception is contrary to the moral law that binds all men in virtue of their human nature, irrespective of what their religion may be. The ban placed on it is not something invented by the Catholic Church to make life more difficult for Catholics or as an aid to the production of outsize families. The contraceptive act is forbidden by the Church because contrary to God's design for human nature. It cannot take place except that God's design be thwarted; as such, it is evil in itself. This is to say that it cannot take place except that in the act of using a God-given faculty you turn it



from its God-ordained purpose and, in so doing, turn your back on God. This is the nub of the argument, but it cannot be left there, expressed as it is, of necessity, in negative terms.

### *The Background of Positive Teaching*

It would be a very great mistake to leave it there, for there is an immensely positive side to the Church's case against contraception, which is so often neglected. I am thinking of two things. In the first place—and by way of essential background—there is the greatest need for true and positive presentation of the beauty of married love and of the approach in tenderness to it, which rules out the kind of snatch-and-grab in young human relationships which comes when sex has been torn from its place as a means—an aid to true love and as such lovely—and set up as an end in itself—an all-in-all for boy and girl, to be pursued for its own sake—which means in fact that they are not *giving* to each other and, therefore, not loving each other, but *taking* from each other and, therefore, using each other; therefore, losing respect for each other; therefore certain, in the end, to tire of each other. This is why the contraceptive society leads so easily into the divorce-ridden and promiscuous society that typifies so much of the West today. It can hardly do anything else. There is little tenderness in it because there is little true love in it. Sex, wrenched out of its true and beautiful context as an aid to love—turned into an end in itself—strips love of its beauty, which is in selfless, tender giving, and replaces it with the snatch-and-grab of those who, despite their protests of mutual love, use each other, in the last analysis, for their own self-gratification. This way, as I have already remarked, mutual respect goes, if it was ever there in the first place, as it always does when others are used simply for one's own advantage. And, with the going of respect, you tire of those for whom you have no respect; love unshared ends so often in final rebuttal. It could end nowhere else. When you have taken all you can from another—squeezed him or her dry to your own advantage—the time comes when you cast that other aside and seek out another with whom you can go through again the same

dreary, self-filled experience. So it goes on. No-one on earth is as lonely as the self-contained man or woman; incapable, as such, of knowing the meaning and with it, the beauty of that selfless giving of self, which is of the essence of love that is true. "Unless the grain of wheat falleth into the ground and die, itself remaineth alone and beareth no fruit". Without love, men and women shrivel in their selfishness. That is why the West is shrivelling today. The contrast with the so-called Third World, which they affect, with so little warrant, to regard as inferior to their own society, is marked in this respect more than in any other. The difference is between growth and decay.

There is a great deal more that could be said on these background, but essential points. The young today, I would suggest, are yearning for guidance on these matters that is true and real, very firm, yet put forward with kindness and delicate understanding. They do not want softness, which is very different from tenderness. What they do want is the ideal of love as a most wonderful thing, grounded in Christ and enriched in Him, flowing out on each other with tenderness, consummated by their coming together in marriage, which binds their love forever in a precious union that serves henceforth as the mainspring of their lives.

### *Stress in the Family's Social Needs*

I remarked above that I was thinking of two background points essential to any significant and lasting presentation of the Church's teaching on contraception. I have set out the first, however briefly, in terms of the positive presentation of the true meaning of love. The second is concerned with the social order or structure of society itself. It is not a matter merely of the Church's whole body of social teaching needing emphasis, but of that teaching being pin-pointed in a vital direction; namely, the crying need of adequate provision being made for family needs, especially, where this country and others similarly placed are concerned, for adequate housing to be made accessible to young marrieds, with particular reference to those in the lowest income brackets. Side by side with the words that must be spoken, firmly and with understanding, in rejection of the contraceptive act; additional to the emphasis that should be laid by informed and delicate and positive teach-

ing on the true meaning of love, especially in senior forms at school, in the pulpit and in the lecture room and conference hall, stress must be placed on the duty of a country's government and people, as a first priority and at the very least, not to stand in the way of the provision of adequate housing, especially for the poorest of its citizens. It was good, therefore, to read these words in the Message to Christian Families, which the assembled Bishops published to the world at the end of the Synod: "In many parts of the globe", they said, "poverty is increasing and conditions are such as to prevent many young men and women from exercising their right to marry and lead decent lives. Many find it difficult to enter into and live up to the permanent commitment of marriage" (*Observer* 26/10/80). These words are good. They could prove the start for the kind of emphasis that must be placed on the social needs, particularly of poor young families, if the Church's teaching with regard to contraception is to come reasonably close to being effective.

### *Deeds as Well as Words*

I choose my words carefully. To be fully effective, the Church's teaching must be translated into deeds; and, within those deeds, there is room for the kind of gesture that drives into the consciousness of people the realization that the Church Authority is prepared to deprive itself of living space in order that one or two families in its immediate neighbourhood, who are without it, may come into their own. I wonder how many of the Synod Fathers who put out the Message to Christian Families would be prepared to cut down their standard of living, especially with regard to housing, in order that a few of the poorest young families in their dioceses should have access to that which is their's by right — housing space that accords with their dignity as human beings. Were the two hundred and more Bishops and Cardinals who attended the Synod to act in this fashion, it is not unlikely that 600 poor young families would come into their own. "A drop in the ocean", you say. "Maybe, but the ocean is made up of drops. . ." But this is not the real answer, though there is a great deal to it. The point about the gesture I suggest is not only that *some* of the poorest would be helped, but that *all* the



poorest would come to realise that the Church was in earnest in this matter. This is what is so necessary today; but great gestures, however necessary — and let no one belittle them—are of themselves insufficient in this context. Much more is required in the way of deeds if the Church's teaching with regard to contraception is to be made fully effective.

### *A Nation-Wide Housing Drive*

For a start, I would suggest a very close examination of the Catholic Church's resources in England and Wales, with a view to extracting from them the largest possible sum that can be allotted, not necessarily to the provision of adequate housing for young families that are deprived of it, but, more broadly, for rendering adequate housing accessible to these families. Within this context, it seems to me that the closest and hardest and most objectively expert look should be taken at post-conciliar commissions (national and diocesan), committees, institutes, centres and so on at all levels of the Church's life in this country; and that of each, the question should be asked, "Is your existence *really* necessary"? If it is not, the committee or institute or whatever it is should be closed down and the money channelled into the housing fund. I believe there would be a considerable number of closures under any form of truly objective inquiry. The Church also has its "Quangos". Why should be put up with them when other needs are so pressing?

This, of course, is only part of the story. Consultations should be begun at expert level (and there *are* experts and there *is* expert literature) in the field of co-operative housing and its allied activity of saving through the credit union (there are more of these in the United Kingdom than most people think), the thrift-and-loan society and so on. There is no reason really why every parish should not have a credit union pointed in the direction of providing adequate housing for the poorest of its young families. The Church through her bishops and priests must show that she means business here. They have yet to give evidence in deeds that this is their intention. Until they do I doubt whether the Church's injunctions with regard to contraception will be taken seriously. And, by way of a ryder, I cannot escape

the reflection that the quarter of a million pounds sterling used to float the National Pastoral Congress (from which, I am afraid, I expect little) would have been much better employed as the foundation of a National Catholic Trust Fund, registered as a charitable trust—and with Trustees not only of integrity, but of *intelligence* in charge—for the provision of adequate housing for young families, especially those in the lowest income brackets. This really would have been something. A change, too : houses, of which we produce none, instead of words, of which we produce torrents, but with startlingly little effect. Quarter of a million pounds for *The Easter People*, must make this large booklet one of the most expensive efforts of its kind ever produced. And to what effect ? Unfortunately, you can't build houses out of paper. If you could, we had enough from the Congress, I reckon, to cover a fair-sized county with housing estates.

### *Task Ahead for the Bishops*

It is satisfactory to notice that, in their Message to Christian Families at the conclusion of the Synod on October 25th, the Bishops came out strongly in condemnation of contraception, abortion, euthanasia and divorce. It is for them now and their fellow Bishops throughout the world to translate these words of condemnation into teaching that leaves no doubt as to the Church's mind in this matter and the kind of action in the concrete that bears witness to her compassion for those young couples without a roof over their heads. It is for the Bishops also, to bring to heel recalcitrant clergy and religious who are in defiance of the Church's teaching with regard to contraception; neither must they tolerate any repudiation of it from within the ranks of what is described as the self-appointed parallel magisterium of the Church. Here, particularly, they should receive unswerving support from the Superiors of Religious Orders. There is no room for compromise here. Those who refuse to accept the Church's teaching in this matter must be excluded from their teaching posts in Catholic Institutions and their presence there not weakly tolerated by frightened episcopal authority, as has been the case so often in the past. Once again, the Bishops must back up their public condemnation of contemporary abuses that strike at family life with deeds that match their words. Failure in

this respect will result in the worsening of an already appalling situation where the Christian and Catholic family is concerned; and the Synod, in retrospect, will be seen to have been an entirely futile exercise.

### *Archbishop Worlock's Intervention*

The road back, then, will be both hard and long. Much ground has been lost during the past fifteen years; mainly through the weakness and indecision of ecclesiastical authority, particularly at episcopal and middle-range, which has interpreted in permissive terms the compassionate understanding that is so essential when consideration is given to the whole field of family relationships. Archbishop Worlock's initial intervention in the Synod would seem to be a case in point. He was pleading the case of those "Catholics whose first marriages have perished and who have now a second and more stable (if legally only civil) union in which they seek to bring up a new family". He added that "Often such persons, especially those in their desire to help their children, long for the restoration of full eucharistic communion with the Church and its Lord". He went on to ask whether "this spirit of repentance and desire for sacramental strength (was) to be forever frustrated". The Archbishop concluded, "Those who vigorously uphold the Church's teaching on indissolubility (of marriage) also ask for mercy and compassion for the repentant who have suffered irrevocable marital breakdown".

### *Two Questions*

Immediately after reading this statement of Archbishop Worlock I asked myself two questions. How can one consider as truly repentant—turned wholly towards God in sorrow—the Catholic partner in the situation he describes, if he (or she) persists in the maintenance of full marital relations with one to whom he (or she) is not validly married and thereby turns wholly from God in defiance. It would appear that the Archbishop is asking for compassion for one who is, psychosomatically speaking, a walking contradiction; in fact, a non-being. Such people do not exist. Once again, "He who is not with me is against me", said Our Lord. You cannot turn towards God



in the morning, whilst having, as you do so, the intention of turning from Him that night. Under such circumstances, which apply to Archbishop Worlock's case, you have not turned towards him at all. There is, quite clearly, no genuine desire for eucharistic participation under such circumstances. There is no reason, then, why it should be allowed. The Pope was quite clear on the matter. Speaking in St. Petre's Square on October 26th—the morning after he had closed the Synod, he insisted, first of all, in his summary of the Synod's deliberations, "on the need for remarried Catholics to give up sexual intercourse with their partners completely if they wished to take communion" *Times* (27/10/80). Precisely. The logic is inescapable. What Archbishop Worlock and, according to the *Times* correspondent (27/10/80), the majority of the Bishops at the Synod who thought like him on this matter, were really advocating, no doubt with the best of intentions, was not, in fact, compassion, but permissiveness, which is, in the last analysis, its exact opposite. This consists in the canonization of abuse in the interests of supposed peace; the truth is masked and error elevated to its place; inevitably, the disease spreads. The second question I asked myself after reading Archbishop Worlock's intervention was simply this, Can he not see that, once the divorced and remarried are admitted to the sacraments, for however supposedly good a reason, there will appear to be no distinction in the Church's eyes between those who are validly married and those who are not? Divorce, in consequence, will be seen by the majority of Catholics as allright; and the stability of marriage will be dealt a death-blow.

### *Will the Deeds Come*

Very many of the laity have the feeling, as a result of the bitter experience of the past fifteen years that the Holy Father will be let down by his Bishops in this vital field of family relationships, as he himself and his predecessors have been let down in the fields of liturgy and catechetics; that the fine sentiments uttered at the Synod in defence of the family will dissolve in a sea of vagueness and indecision; that the deeds will not come. This, I know, is the feeling of very many. Only the Bishops can prove them wrong.

Father Paul Marx, OSB heads the Human Life Centre, St. John's University, Collegeville, Minnesota 56321, U.S.A. He is very well known, not only in North America, but in this country for his magnificent stand against abortion, euthanasia and all forms of contraception. This has been his field for years. He brings to it the knowledge of an expert and the zeal of an impassioned crusader. We are privileged to publish this article, which is fearless in its criticism of Catholic prelates who are unmindful of their duty in this regard. There comes a time when words can no longer be measured, but have to be delivered with brutal frankness. For Father Marx, in the twin matters of abortion and contraception, the time is now.

## Episcopal Double-Talk

REV. PAUL MARX, O.S.B.

ON August 3rd, 1980 the *Prairie Messenger* published a short article with a strange headline, "Cardinal Carter Says Canada's Bishops Right about the Pill". In the first place, the Pill is an abortifacient, as the Cardinal Archbishop of Toronto should know, and second, the Papal Commission on Natality and the encyclical *Humanae Vitae* had to do with all forms of contraception, not just the Pill, then less known as an abortifacient.

### *Cardinal Carter Goes Astray*

Cardinal Carter suggests that the upcoming Synod (now concluded—Ed.) imitate the Canadian Bishops in their post-*Humanae Vitae* Statement. But that Statement was a dissenting one, written by theologians one evening in Winnipeg, unseen, unread, opposed by many Canadian Bishops—so I was told on the best of authority. Sometime after the issuance of their dissenting Statement, the Can-

adian Bishops gave a corrective paragraph on conscience, and then a year later wrote a lengthy statement on the nature and right function of conscience. But the damage had been done, the Statement was widely quoted, and *Humanae Vitae* goes unobserved by many. Has the Cardinal Archbishop of Toronto forgotten all this?

He goes on, according to the NC news service, "Look, this (*Humanae Vitae*) is an ideal, but if you can't accept it in good conscience, it doesn't mean you aren't a good Catholic or are excommunicated". What is good conscience in this case? Cardinal Carter insists that this is not an evasion of the problem or a cop-out.

Cardinal Carter becomes more fuzzy when he says, "People will have to realize there is a difference between saying, 'I know this is what the Church says, but I can't practice it for practical reasons', and saying 'The Church has no right to tell me this so I quit'".

But it gets even more confusing when the Cardinal comments, "If a person studies the ruling and can't obey it, then he or she will have to say that for them it is a matter of conscience. A good Roman Catholic should want to obey, but if they can't, they have to resolve it as best they can". With that, the President of the Canadian Hierarchy has opened the door to massive disobedience, not only to *Humanae Vitae* but other demanding teachings of the Church.

What Cardinal Carter says could be applied by the rationalizing Catholic layman to every hard teaching of the Catholic Church; and no one rationalizes more than when it comes to sex.

### *Ignorance of Natural Family Planning*

Before a couple decide that they cannot practise and follow the twenty-century-old guidelines of the Catholic Church as repeated in *Humanae Vitae*, have they learned anything of the unique human reproductive system within which they would discover a built-in natural means of fertility control? Have they learned natural family planning (NFP), which is the only method of birth control that can be used to postpone, avoid a pregnancy, or to achieve

such? Cardinal Carter, by the way, according to SERENA advocates, is not famous for promoting NFP; by which one does not, of course, mean the old Calendar Rhythm, which is the Model T of natural fertility control. In some 25 years of promoting NFP, I have never met a couple who could not practice NFP, when properly informed and motivated. How different Cardinal Carter and some other bishops sound from Pope Pius XII, who once remarked in a similar context, "He who does not want to control himself cannot". How different the Canadian Cardinal sounds from Pope John Paul II, who not only vigorously promoted NFP in Cracow, but has reiterated *Humanae Vitae* without a grain of equivocation in every country he has visited as Pope.

### *Similar Situation in England*

One finds a similar situation in England, which has gone farther down the road of sexual abuse, abortion and euthanasia than even the U.S.A. Recently the Benedictine Cardinal Archbishop of Westminster, George Basil Hume, unloaded the obvious in this country, "The Church exists for more than just discussing sex". He confessed that, in the four years he had been Archbishop of Westminster, he had never discussed the birth control issue with his priests or how they should handle it with parishioners, who number something like four and a half million in England and Wales. This, again, is an astounding statement to make when we have a Pope who, in every country, sometimes several times, has spoken out unequivocally in upholding *Humanae Vitae*. With 140,000 reported abortions in England annually (there are many more); with just slightly more births than deaths in that country; with a record high in the matter of illegitimate births, teenager pregnancies, divorce, etc., one could have hoped that Cardinal Hume would have gathered his priests together to discuss a matter that so much affects individual lives, the family, the Church, and society—virtually every facet of Christian living. Several times Cardinal Hume has been quoted in England as saying that *Humanae Vitae* is not the last word. Such comments in this context contribute in no way to the proper formation of conscience in



this all-important matter. Right under the Cardinal's nose recently a British priest gathered signatures to a document asking the hierarchy of England and Wales to petition the Pope to change or junk *Humanae Vitae* at the forthcoming Synod (now concluded—Ed.).

Cardinal Hume was similarly inconsistent—he actually fudged—when discussing the abortifacient IUD and Catholic teachings (cf. *World Medicine*, 28th June, 1980).

If there is one thing we are not blessed with these days it is a consistent and courageous moral leadership from our bishops.

### *Pope John Paul Takes His Stand*

Would that they followed their magnificent leader, Pope John Paul II, who told 350 American and some Canadian bishops in Chicago last fall, "In exalting the beauty of marriage you rightly spoke against both the ideology of contraception and contraceptive acts, as to *Humanae Vitae*. I myself, today, with the same conviction of Paul VI, ratify the teaching of this encyclical, which was put forth by my predecessor 'by virtue of the mandate entrusted to us by Christ'".

The Pope spoke these words to the French Hierarchy: "There must be no deception regarding the doctrine of the Church, such as has been clearly set forth by the *magisterium*, the Council and my predecessors; I am thinking especially of Paul VI on the subject of *Humane Vitae* . . ."

In the strongest words yet the Pope recently warned the Indonesian bishops and begged them impassionately to be true to *Humanae Vitae*; referring obliquely to their dissenting statement of 1972.

When *Humanae Vitae* was issued in July 1968, Archbishop Lambruschini, speaking for Paul VI, told the Associated Press, "The decision binds the conscience of all without ambiguity. In particular, it can and must be said that the authentic pronouncement contained in the encyclical *Humanae Vitae* excludes the possibility of a probable opinion, valid on a moral plane, opposed to this teaching". Again, how different is this from what one gets from so many American and British bishops, when directly faced

with the issue. Is this the one reason why so few bishops have vigorously promoted NFP, which HHS now admits is more effective than or, at least, as effective as any contraceptive or abortifacient.

When Bishop Joseph Sullivan of Baton Rouge held the line on this correct teaching against dissenting theologian Charles E. Curran from the American Bishops Catholic University of America, not a single American bishop came publicly to his defence while, again, the Pope did.

If the best of American and British Catholics seem at times discouraged, wish for a more consistent and fearless leadership on the part of their Hierarchies, no bishop should be surprised. Even Cardinal Carter admits there will be no change in *Humanae Vitae*, almost a strange remark in the light of what the Pope has been saying so often in so many countries in such strong words. When the seven Canadian and eight American Bishops assembled recently at Notre Dame to be briefed for the oncoming Synod, they invited several orthodox, loyal theologians and others to address them. But why did they also ask two obvious contraceptionists, Jesuits Richard McCormick and John L. Thomas (rejected, thank God), to advise them? Is the matter still unsettled for the bishops? If so, what are sincere and faithful laymen supposed to think and do?

### *Poles, Keneyans and Indians*

Sincere and loyal Catholics know there is no Christian marital living without serious sacrifice. They would be encouraged were they to hear from their bishops what the Polish Hierarchy said to their laity:

"Today no one can hide behind ignorance to justify bad behavior. For this reason we remind you that to have recourse to contraceptives is a serious sin that offends God, destroys the life of Christ, prevents access to the sacraments and, even more painfully, ruins the love of the couple (*L'Osservatore Romano*, 1/29/79)".

Or take the seventh of twelve recommendations in the very impressive booklet produced by the Indian Hierarchy in preparation for the Synod:

"Dioceses must support the NFP programme being conducted, by making various facilities available. A

serious effort should be made to train lay persons to assume positions of responsibility in the field of NFP. Efforts must also be made to ensure continued finances for these programmes after the completion of aided programmes”.

Or, if the reader can endure one more example, let him take this from last year's Pastoral Letter, *Family and Responsible Parenthood*, issued by the bishops of Kenya:

“The use of artificial contraceptives is immoral. The teaching of the Church in this regard is clear, and our people should be taught the meaning and the consequences of this teaching. This is not an unthinking restriction on the findings of modern science. It is a positive protection of the dignity of the person, and of the couple joined in a bond of love in marriage.

“The use of contraceptives in no way enhances the freedom and the dignity of the woman; quite the contrary. Such use does not improve the quality of the marital relationship. There is evidence from societies where the use of contraceptives is widespread, that the rate of marriage breakdown is reaching alarming proportions. What will be the effects of the widespread use of contraceptives on the generations now growing up? . . . Some contraceptive devices being used, in reality lead to abortion, that is, they produce an abortion. This is the effect of most of the intra-uterine devices (I.U.D.'s), and also of some of the pills and injections that are given”.

Perhaps, after promoting NFP for some 25 years; after a Catholic Bishop attempted to silence him on NFP in the 1960's, the present writer may be excused for expressing himself in this somewhat harsh vein after much prayer, thought, and patience. He relies on the comment of Paul VI who said shortly before he died; “The greatest form of charity often is to say and point out the unpopular truth, especially in the face of those who are afraid and apathetic, lack courage and total dedication to the faith”.

Henry Edwards deals in this article with the contrast between the true, Christian concept of truth and its contemporary secularist counterpart. Christians today are being sucked far too readily into the Secularist idea of truth as made by men, not received, as it must be, from God.

# The Christian Mind

## 4: THE CONCEPTION OF TRUTH

H. W. J. EDWARDS

“**B**UILDING up peace by works of peace is difficult. It demands that truth be restored”. (Pope John Paul II, 1st January, 1980).

Is there a Christian mind's conception of truth which differs from that, say, of the good pagan? It seems so. When we Christians speak of the great truths of the Gospel, we mean especially those truths which relate to a meeting of the time-locked and the eternal: the Divine Creation, the Incarnation, the Redemption, the work of the Holy Spirit. There is a chasm in practice here. There is a violence between the secular mind and the Christian as of a collision. There ought to be.

### *Is There a Difference?*

But Christians in very large numbers do not seem to know this. They do not distinguish the conception of truth popularly cherished in the secular mind from the Christian conception. Outside the positive sciences, there seems to be a general understanding that “truth” is derived from the opinionated self. “Conclusions” are reached by straw polls and the like. Incidentally, few seem to have noticed that the results of these straw polls have an effect on later straw polls. Only too many decent people want to climb on a band wagon; but much more subtly, if a very large proportion of people in such polls are said to like, say, Jim Callaghan, others will be tempted to think that he must be a man to like. We have, of course, “Top Tens” and the like; and sales of a book suggest quality only too erroneously. A man who is educated rather than reared



up by alphabetism knows better, but he knows there is little he may do. Moreover, it is absolutely necessary to point out that enormous numbers of Catholics in these Isles today are educated in the sense of having been alphabetised. I believe the late Sir Arnold Lunn had much to say upon this head in such works as *The Good Gorilla*.

Then there is a popular notion that *obiter dicta*, given by sudden answers to even more sudden questions by roving TV men, bear upon the truth of a matter. The Pope, let us say, does something or says something which the media think will catch public attention: glib questions will be put—questions, perhaps, which are not strictly representing what the Pope did or said—by the media to Tom, Dick and Harry. The answers are considered illuminating. Worse, the media are able easily to get hold of loquacious Progressive Catholics who form a kind of *pays légal*, which is used to take the place of the real people. Those alleged “spokesmen” may question in an opaque or slanted way the deed or word which is being examined. Alas, today within Holy Church there is far less grasp of Christian Truth as in no way open to veto by the faithful because it is solid, foursquare, backed by Revelation. Now, “Christian Truth” is in process of becoming one of the by-products of what has been called by better men than I “The New Pelagianism”: a widespread conviction that Christians need only to be good for the sake of being good without having to worry their heads about belief. In contrast to this was Chesterton’s observation that the first question a landlady should ask a prospective lodger is, “What is your philosophy?” For every Catholic, what I may here call fundamental in his philosophy is simply this: God has spoken. Moreover, he ought to know that the Gospel is not intended merely to produce “good” people. An alleged rigorist like St. Augustine was quite ready to admit the existence of good pagans, some of whom he knew well. If a man proposes, “I’m set on making myself good and I think the Christian religion will do the trick”, he has not heard the Gospel, at least, properly.

### *St. Joseph Sharbel*

The Gospel is not a means simply for getting us to be good; that is a quite secular view. In any case this “good”

is, as matters now stand, highly dubious; almost as dubious as the Americanism, "making good". I mean no criticism of that wonderful woman, Mother Theresa, in her works of charity for the starving, helpless wrecks of the Indian sub-continent that gains her the respectful attention of "men of good-will", when I ask my fellow Catholics to take a good glance at St. Joseph Sharbel, canonised in 1977. The C.T.S. has recently issued a tract upon his life and upon the miracles attending his death, burial and re-burial. I read of him some twenty years ago when his "cause" with that of another Maronite, a nun, had begun. I risk telling my fellow Catholics and other Christians (especially some Orthodox who rather naturally revere him) a little about this hermit, who for 23 years lived 3,500 feet above the sea with a fellow hermit, as was the custom. It is said that he never looked at anyone. He seems never to have "done" anything except now and again gone down the mountain "to comfort" someone (there is a mystery there). He spent five hours in meditation before celebrating the Divine Liturgy. He lived on bread, water and dried figs and used a goatskin for his bed covering. But what did he really do? Why, he did the Work of God, the *Opus Dei*. He was repeating the work of Moses, who kept his arms raised while the people of Israel fought the foe. When Moses tired, he had stones placed about them so that they remained raised. That is the sign of the *Opus Dei*. To drop his arms would mean defeat for the people of Israel. Owing largely to a Moslem police inspector and a Moslem doctor we have been able to know of the strange "Tabor" light which shone above St. Joseph's mountain grave after Christmas Eve night after night and the extraordinary circumstance that, after his being disinterred, his body was found to be incorrupt and still warm. I am quite ready to ignore these latter signs and others of the same sort as a sop to the Progressives of our strange time and in order to concentrate upon the sanctity of this hermit—the special kind of sanctity which is greatly missing from the corpus of Catholic truth as it is generally presented to us to-day.

As far as I know St. Joseph Sharbel's canonisation did not create anything like the stir I hoped for, though my

intelligence ought to have warned me. Not so long ago a saint of his kind would have been much heard of. After all, was not St. Thérèse of Lisieux of much the same sort? A contemplative. Yet she became the darling saint of enormous numbers of ordinary Catholics including, so I believe, large numbers of French soldiers. That great Protestant theologian Brunner in his Gifford lectures (very good stuff) amazed me when he asserted that the eremitical life has no foundation in the Gospel. What? Was not St. John Baptist in the desert? Was not our dear Lord in the desert? Was not St. Paul for years in the desert where he heard what he could not say?

### *Gospel Not a Means to Worldly Ends*

This may seem to be a digression. It is not. I mention as an example of a vital piece of Catholic faith and practice which has been either forgotten or deliberately pushed aside. Are we to leave the cult of St. Joseph Sharbel to the Orthodox, who revere some holy beggar who recites the Jesus rosary again and again upon his travels? Or shall we Latins take more notice of the emphases of our oriental brethren in the holy Faith? We must beware of any theology, which is clearly an instrument for conveniently constructing something upon earth, as too *gauche* for any soundly instructed Christian to accept. There is no graver peril for us Catholics today than that which preaches up the Gospel as a means to worldly ends, though I am clear of any charge of "pietism" when I assert that the Gospel is in the world and that Christians are supposed to be the salt of the earth. The Gospel is important because it is objectively true. It comes to us from outside us, even though what we may call "outside" is, in St. Augustine's sense, "within". Deep calls to deep. If the Light is within me, it is everywhere about me. But what the Gospel may happen to achieve in my heart or in another's is a secondary matter. The Gospel remains true were it to be more and more widely a stumbling block to the legalisers and foolishness of the "philosophers".

### *God is for Adoration for His Own Sake*

I suppose there are plenty of old-fashioned Papists who learned that the word *altar* could be used so as to express

certain ends for which we would assist at Mass. The first *a* stood and still stands for *adoration*. In recent years the words "vertical" and "horizontal" have been rather clumsily used to express what an earlier generation called transcendence and immanence. Without doubt our first act at Mass and very often at other times is to adore. Alas, "adore" in this sense is a semi-archaism, since young women "adore" a box of chocolates. We must use instead several words such as "to give God the superlative respect due alone to Him as *He is in Himself*". He does not need us at all. He need never have redeemed us. He need never have asked us to see Him in the beatific vision. The task of adoring God is probably harder for us today than ever because we have debased our Gospel coinage and because we have lost sight of the transcendent. Calvin would say majestically, "God is at the helm". We must not even leave the matter there. Rather we must say, "God is". To repeat these words is a medicine against the secular which infests even really good Catholics. What arrogance and presumption, to treat God throned in eternal Glory as a visual aid to moral self-improvement! We must start there. Loving, thanking, asking and repenting come in their due order afterwards.

### *The Gospel a Matter of Fact*

The Gospel is not a matter of theory. Only too many of us mix up the Gospel and theology—even to the extent of thinking that some theologian should not be censured. The Gospel is not for toying with as Küng has toyed with words. The Gospel is only too factual. A scholarly Quaker with whom I often correspond once asked me how I looked at Christianity. I answered that I saw it as backed by a story. Our God is not the God of the *savants* but of Abraham, Isaac and Jacob. He is indeed that *I am* who was crucified. God has moved among us. How wonderful are thy works! How wonderful is the story of Jesus, Light of Light, very God of very God! A Babe born in Bethlehem becomes a Man nailed to the Cross, represented again and again in the Mass as dying and yet living as eternal priest in the Heavens. If I err not, the old Modernists (if I may be allowed the antinomy) like Loisy would have hoped we



would treat the story as "story-book". The new Modernists seem to be so interested in speculation that we would as well treat the Gospel as a means of experiment and search for God and virtue, if one dare speak so absolutely of virtue—that strange Roman quality which defies real translation. They have debased the vocabulary and have thereby poisoned the springs.

### *Contemporary Seekers and Truth*

There was an amorphous body of people during Cromwell's tyranny known as Seekers, and from their ranks came, I believe, most of those who formed the original Society of Friends or Quakers. My reading of the earlier Quaker classics told me that the point about the Quakers was that they had stopped being Seekers because they had become Finders. Alas, for many decades Quakerism has become an "ism" of Seekers—a strange sort of Seekers who must always think it better to travel than to arrive, if it be even conceivable that there can be any arrival. The late T. Charles Edwards had a bird's eye view at Ampleforth of Quakerism with its still potent element in Yorkshire, even to the extent of penetrating Ampleforth itself. In our correspondence he noted this peculiar aspect of Quakerism and, what may be quite unknown to large numbers of Catholics, the curious and powerful influence it has on not a few "leading" Catholics. I have no hesitation in saying that that excellent English gentleman, His Eminence Cardinal Hume, would admit some sort of debt to the Quakers which he probably incurred when at Ampleforth. At the same time the Quakers still assert a traditional testimony to truth. Indeed, one of their first names was "Publishers of Truth". What can truth as to the Gospel mean to the Society of Friends as a whole today? I have asked Quakers galore that question over recent years and received only foggy answers.

### *Is Religion a Private Matter?*

I feel (a Quaker mode of speech) that most Quakers would insist that "religion is a private matter", for all their well-known philanthropies. For them and probably millions of Christians including only too many Catholics "religion is a private matter". If by "private" we mean

"personal" vis-à-vis the secular State, we can concur; though it by no means follows that States are bound to neutrality in the face of the Gospel of the Grace of God, which is what I mean by Christianity. But Marx asserted this opinion: "religion is a private matter". What was facing him? He wrote in the day of liberal professors and the rise of the new bourgeoisie (attacked often by Disraeli for their materialism), a time when the capitalists spread the notion that religion was a private matter (in England, Defoe perhaps had most to do with this a century earlier). The Pietists in Germany demanded such privacy. An excessive subjectivism had made "religion is a private matter" into a pious dogma. One rather special but temporary difficulty for the Catholic is that quite rightly he believes in toleration (though, as I must show, hardly anyone completely acts on the vague principle). The word comes from the Latin "to bear" or "to suffer". Toleration must never be understood by the Catholic as if there were no objective truth concerning God and his way with men.

I really do love the Quakers in a special way and in an issue of *Faith* I warmly praised much of their faith (if I may call it that) and practice. But were anyone to ask me why I left the Society of Friends (a very different question from why I became a Papist), I would certainly say: "Because I could no longer bear to hear time and again such introductory phrases in meeting for worship as "it has come upon me with a certain sense of concern that . . ." One morning at a Westminster meeting, a chapel minister rose from a long silence and spoke: "I believe in God". There was a clang of certainty in his voice which, with the "I believe", sent a perceptible shudder through this cathedral of Quakerism. The Catholic rightly tolerates when by implication at least he hopes that a material heretic (who may be a saint) may one day discover the truth. No Catholic is permitted to tolerate a heresy or every man-made religion. Moreover, even this or that society finds it cannot tolerate certain expressions of religion which gravely disturb society. If England is going to be a multi-racial society complete with cultural imports from, say, Hinduism, many will protest at holocausts.

Marx in *assenting*, notice, to "religion is a private matter" knew that the roots of that error were too deep down in the

hearts of the very men he regarded as enemies of the workers. Even so, hardly anyone in the Rhondda Valley asks how it comes about that the present Mayor is a Communist councillor and an ardent Methodist. How to deal with this? Marxists are expert at wriggling, and some will say that such people belong to a transitional era. I would consider the virtual arrangement whereby Party members are allowed or even encouraged to call themselves Christians and to belong to this or that sect, or even to Holy Church, as opportunism. As Pascal wrote: "Nothing on those scales will be exact".

### *Objectivity of the Gospels Supreme*

But I am here concerned to examine the curious state of mind which permits us to permit the opinion. I am sure that only too often we find ourselves defending by deductive argument what ought to be asserted as historical fact. Catholics do not or should not present as theological theories what happen to be descriptions of facts. Indeed, the Gospel is essentially factual. It is a fact that about A.D. 30 there appeared a Man who gave his name as I AM, and those who heard Him would have been right in calling Him a blasphemer were He a liar.

Nor is it just a matter of our facile choosing. That we have chosen arises from the fact that God first chose us. And "we love Him because He first loved us". We err if we fight on "away" ground with a secularist audience and a secularist umpire. We must unfalteringly set about re-establishing in our own minds the supreme objectivity of the Gospel. When we have had a go at that, we may then find it possible to ignore and even to smile at all this chatter about "being relevant". Offhand I have no idea whether the truth, Light of Light, in the creed is "relevant".. It is, of course, relevant to the truth. Some years ago in *Christian Order* I praised a certain part of a book by the Evangelical preacher, Dr. Martyn Lloyd-Jones, because he had pointed out that St. Paul put godliness first and righteousness second. The secular mind at its most clement would pat us on our backs if we were ready to reverse the order. "Come let us worship . . . for we are the sheep of his pasture", not because we can do a TV "act or worship" in which a cleric will try and explain its relevance to this or that.

## *Catholics Who would Pick and Choose*

Judging by some recent polls there is a clear indication that too many Catholics have an idea that they can pick and choose and, perhaps, do some subtraction and still feel that all is well. This fallacy is due, as I found out within a few weeks of my sudden conversion, to the notion that the Faith is the sum total of *de fide* dogmas. I read somewhere in the pages of Belloc of an analysis such as we may find in tourist guides of two sea-side resorts. Both have the same population, much the same subsoil, much the same situation, round about the same number of churches and chapels and so on. A reasonable man might well suppose the two places very similar when in fact they happen to be quite unlike each other. The Gospel is a thing rather than a synthesis. I may fully accept all the Church teaches but demur at, say, the two wills in our Lord. Very well: I have not accepted the Truth.

And then there is what I cannot help regarding as at least a semi-Pelagian attitude among nice people who write or read books like *Man's Quest for God*. An antidote might well be the *Hound of Heaven*. There is a Catholic church not so far from my door where I notice all sorts of slogans about "love". I do wish some popish priest would put up a few slogans about Grace. I mean antecedent Grace, that grace which shook St. Augustine of Hippo. I would that some priest would preach orthodoxy on Grace in this respect a few times. For St. Augustine the Gospel was that Beauty so old and so new. Nowadays we are not listening to him. We are listening to secularistic clerics who want us to know what happens to be the latest thing in current "thought". It is as though Holy Church had fashion shows. It is as if Catholics were supposed today to be thinking hard about the virtue of Hope (a good idea though) and next year to be thinking hard about the gifts of the Holy Spirit (equally a good idea). Even under the Old Covenant there was a lesson about personal predilection. Naaman the leper recoiled from bathing in the Jordan. The rivers of what is now Iraq were so much more to his liking; and then the band might play. No, says Elisha, it is the Jordan or nothing. Now I come to think of it, in the spiritual sense it still is the Jordan or nothing.



Amplified text of a lecture given Oct. 21, 1979, before the German branch of the international federation of UNA VOCE by the Rev. Dr. Georg May, professor of Canon Law, University of Mainz, Germany. Reference is to the Catholic Church in Germany. Acknowledgements to *The Remnant*.

# Where do We Stand?

## 2: THE BISHOPS

REV. DR. GEORG MAY

### *The Attitude of the Bishops*

THE bishops and the bishops' conferences have played a decisive role in ecclesiastical developments of the last fifteen years. They have successfully "revalued" themselves and restricted the power of the Holy See. We see in the bishops the men whom the Holy Gost has set to pasture God's flock (cf. *Apq.* 30, 28). For us, reverence for and obedience to the bishoups are matters of course about which we do not have to speak. But reverence and obedience do not discharge us from service to the truth and to the building up of the Church. Reverence and obedience cannot hinder us from telling the bishops, in a language suitable to the seriousness of the situation, the real state of things in the Church, as well as the necessity and urgency of a change. It is not our purpose to remonstrate against rightful authority. But we have experienced too much in the last twenty years to be of the naive opinion that everything that comes from above is a proper order. Too often the direction of the regulations has changed; too often orders and laws have arisen through pressure and manipulation, for us to be convinced that as a whole they serve the good of the Church.

### *Neglect of Sacred Duties*

It admits of no doubt that there are bishops today who fail, in a criminal fashion, to fulfil the most important

duties of their office. The great author Julien Green once wrote that if bishops are "overseers", as the etymology indicates, then they oversee their dioceses with astonishing oversight. He was speaking of so-called divine services which are almost circuses. We can only agree with this conclusion and, indeed, not only in the realm of liturgy but also in other areas. Our experiences with bishops in the last fifteen years force us to the judgement that, as far as possible, they avoid any conflict. Their complaisance towards the decomposition of the Church is almost unbounded. The case of Kueng is the clearest, though not the only case, in which the German bishops have strikingly abandoned their duty to keep the Church free of heresy. In many other places as well, false teaching is disseminated, destructive ideas are circulated, the order of the Church is contradicted and the Gospel perverted. All this takes place without energetic action by those responsible. Conditions affecting the formation and education of youth are especially frightening. Religious instruction is in large measure in a bad way. Moral guidance of children and young people frequently proceeds on an un-Catholic track. Unbelievable things take place in so-called Youth Liturgies. The bishops have never come to grips firmly with the scandalous conditions amongst Catholic youth, but have almost always only turned away, bided their time and become onlookers, thereby becoming accomplices in the destruction of countless young people. I admit that this attitude of the bishops is in a certain way consistent. When they allow apostates from the Catholic faith to continue teaching in the name of the Church, it becomes impossible to punish comparatively trivial offences. Naturally, some attempt is made to excuse or justify this permissiveness as pastoral wisdom or even the inspiration of the Holy Ghost. Never has weakness admitted that it is weak, nor cowardice that it is cowardly. The bishops have a trusty remedy for doubting tendencies: they legalize them. I am thinking of the democratisation fad, the mixed marriage campaign, and the so-called reform of the liturgy. Much, a great deal, of what is law today was introduced and propagated in disobedience; when it seemed to have gone far enough the bishops gave their consent, and then made it binding in

obedience. In many cases bishops have joined actively in movements which propagate current destruction. The prefect of the Congregation for Bishops, in his circular letter of January 27, 1976, spoke of the "painful conclusion" that not infrequently the casting off of religious garb by priests and religious had originated with the bishops, and was encouraged or even ordered by them. In many cases tendencies which the bishops had a hand in inaugurating have got away from them. I am thinking of the unrestrained so-called ecumenism. This development was to be foreseen. The so-called progressive bishops have sown the wind; they can hardly wonder now that they reap the whirlwind.

Some of the faithful wax enthusiastic if some bishop should happen to say a word in a sermon in defense of the celibate form of the priestly life. I cannot share this euphoria. For this preaching reaches only a few; the mass of Catholics remain exposed to theologians and religious teachers who oppose celibacy, and who in no way refrain from their agitation when a bishop has spoken out in its favor. Here lies the task of the bishops, here must remedy be supplied, the poison must be removed; teaching and preaching in churches and schools must be fixed to the priestly ideal. As long as that does not happen nothing else helps. Whether a bishop is in truth a shepherd is measured not by the gestures he makes, nor merely by the words he speaks. Whether he is a shepherd is shown by his actions; but these are lacking. The enormous guilt for which the bishops will have to answer to God can only frighten those who have kept the Faith. I often ask myself whether they ever consider the account which they will have to render at the particular judgment, and then I ask myself whether they still believe in it.

### *Misplaced Energy*

The British Prime Minister Margaret Thatcher penned the sentence: "The most important and the most necessary characteristic of a politician is courage". The office of a bishop is related to the activity of a politician in so far as they are both concerned with taking care of public business and furthering the common good. For this reason as well as others a bishop needs courage just as much as a politician. There are few things we miss in most present-day

bishops as much as this particular quality. Nothing is done against well-known false teachers simply because they have public opinion and the mass media on their side. They are able to proceed energetically only when someone stands consistently for the preservation of the spiritual treasures of the Church; for such a one stands alone today; his disciplining provokes no contradiction from the leaders of public opinion. Then suddenly one hears pithy words, then ecclesiastical penal law is appealed to, which they have otherwise forgotten about; then sanctions are imposed. To cite a scandalous example of this conduct: the Bishop of Augsburg suspended a 32-year-old priest because the latter could not in good conscience give Communion in the hand.

We of the *Una Voce* movement work for the recovery of the Church independently of Archbishop Lefebvre. But in view of the bedevilment of this man, on grounds of justice I cannot withhold some comment. They say that Lefebvre challenges the Second Vatican Council. I know bishops who challenge a great many more councils than just this one. They say that Lefebvre divides the Church. I know bishops who protect and favor schismatics. They say that Lefebvre is disobedient. I know whole bishops' conferences that are disobedient. It is strange that the very ones who accuse Lefebvre of disobedience are the ones who haven't done their duty for fifteen years, who encourage or tolerate insubordination, and even in numerous cases have not concerned themselves with law and order in the Church. I do not understand the accusation of disobedience cast at Lefebvre. He who protects, upholds and defends values which Pope Paul VI and many bishops have insufficiently, or not at all protected, upheld and defended, is therefore not disobedient. For years the bishops have invoked conscience and referred the faithful to conscience. But when somebody moved by conscience stands up and takes a stand against innovations, then all of a sudden conscience is not worth considering. The historical significance of Archbishop Lefebvre lies in his carrying on, in a way, the care of millions of the best Catholics, who can no longer be ignored. Without his public protest, the concerns of orthodox believers would have been poo-pooed and dismissed with a wave of the hand. Before Archbishop Lefebvre arrived on the scene the hierarchy of the Church



passed over them carelessly or cynically; since his appearance they must at least take note of them and perhaps even concern themselves with them.

### *Lack of Leadership*

There is a notorious lack, among the shepherds of the Church, of prominent personalities, of real leading figures, of sweeping examples. The Church of Jesus Christ cannot live on mediocrity and that which is average. What it needs are heroes and saints. But we know bishops who have set the mark. One Johann Nepomuk Neumann of Philadelphia. One Joseph Ludwig Colmar of Mainz. One Clemens August von Galen. I know of no one in our time who is their equal. Where are the bishops who stimulate and inspire men by the sanctity of their lives, the strength of their penitence, and the triumphant power of their faith? I know of none. Where are the bishops who restlessly travel throughout their dioceses to edify the faithful, to improve morals, to strengthen their priests, to stimulate their fellow workers? Since time out of mind the countryside was never so barren of the presence and activity of diocesan bishops as today, and the same is true for the most part of the auxiliary bishops. At this time when the Church has an unparalleled number of auxiliary bishops, cathedral canons and chancery officials take the field to administer the sacrament of confirmation.

Just because we consider the bishop so high, for this reason we are so deeply troubled by the present situation. But we must realize that the situation in the episcopate has yet to reach a crisis; it has not reached its apex by any means. The generation of bishops who have allowed progressivism its essentially uncontested entry into the Church have enjoyed a normal theological formation. Those bishops, from now on in single cases, and in the future, exclusively, who will be promoted to their high office, have gone through the schools of people like Alfons Auer, Haag and Kueng, of Boeckle, Gruendel and Neumann. One must fear that the outlook of these teachers has rubbed off on them.

We ask the esteemed bishops to summon up the courage at last to stop and turn things around. Developments in the

Church have reached a point where unceasing application, freedom from fearing men and real braveness of heart have become indispensable. I can only say with Hubert van Dijk that "A bishop of our day ought to put on sackcloth and summon the faithful to prayer, penance and conversion to ask God's mercy for all the missed chances, for the impenitence, the seduction, the blasphemy, the ruined innocence, the lost religious houses; for the disappearance of practically all really Catholic schools and educational institutions, for all the fallen-away priests . . . for an ecclesiastical province in decomposition, for a culture in ruins".

### *Dismissal of the Weak*

There are in our circles well-meaning persons who are of the opinion that something may reach the men in authority in our Church through moderate petitions and hopeful representations. I consider this opinion an illusion. If something were to be accomplished in this way it would have happened a long time ago. The American General George Marshall once wrote that the world does not worry about the desires of the weak. To which I add : it is so not only in the world, but also in the Church. On the basis of extensive experience and observation of the last fifteen years I must come to the conclusion that the bishops are to be won over to give an ear to the concerns of non-progressivist Catholics not by argument, not by petitions and supplications, but only by the hard language of facts, i.e. by pressure from the public. Up to now the bishops have treated those experiencing such pressure with a hard and uncompromising attitude, the equal of which is difficult to find in this age of general fraternization. They need not be surprised that for many of those who believe in the old ways, patience is at an end. If groups of tormented and embittered faithful take steps to help themselves, then one can ask whether they may not legitimately appeal to the law of necessity. The faithful who are conscious of tradition are ready to bow to the hierarchy in everything that serves to build up the Kingdom of God. Their obedience has a limit where they are of the confirmed opinion that the rule of God is not being advanced but hindered by ecclesiastical authorities.

## *Criticism as a More Responsible Service*

Some people reproach us for criticizing the bishops; they maintain that their authority is thereby weakened, when it is already wavering for other reasons. To this I reply that the criticism that we apply to the bishops is the dutiful service which we owe them. We know what great things the law of God and the order of the Church require of the bishops. The rule which we apply to them has been handed to us by Church authority itself. They should not get angry when we use it. A false course can be righted only when erroneous attitudes are called by their proper name. This task cannot be accomplished privately; from the experience of the last fifteen years we know that nothing is to be expected from that approach. Today, in the age of media and consultation, the public must be enlightened and won. For this reason it is indispensable to bring legitimate criticism before the public. We resist the reproach that we undermine the authority of the bishops thereby. That is surely not our purpose. No one considers it more important than we that the authority of the bishops be recognized and, of course, used. In reality it is not criticism of the bishops that weakens their position, but their inactivity in face of horrendous grievances. It is almost incomprehensible: the very ones who let the theologians teach the destruction of the order and faith of the Church complain that their episcopal authority is weakened when their failure is called by name.

What undermines the authority of the bishops is their passivity in the face of the aberrations of theologians, who rob the faithful of the Faith and pull the rug out from under their feet. What undermines the authority of the bishops is their toleration of the drive of the liturgical rebels. What impairs the authority of the bishops is the fact that for years they have yielded to progressivist pressures, and, in order to placate those responsible, have done away with the tried and true way of doing things. What undermines the authority of the bishops are the innumerable senseless innovations which they have permitted in their dioceses and which have taken away the confidence of the faithful and destroyed their peace.

*(To be continued)*

We are privileged to publish this blistering attack on contemporary abortionists by the retired Bishop of Sandhurst, Australia, who has fought so tirelessly for so long for the basic decencies of life. Reference in his article is to his own country of Australia, but his words have general application.

## Abortion and the Australian Scene

THE heinous crime of abortion, murder of the most innocent and defenceless, is world wide. Some few years ago, a yearly total of 55,000,000 victims was the world estimate. This incredible butchery cries to Heaven for vengeance. How long will God remain patient with our sinful generation which rejects life and its consequent good! So men remain enwrapped in their own selfish grasp of the ephemeral goods of earth and senselessly slaughter their own flesh and blood, lest they trespass unduly on earth's resources, pleasures and riches.

The battle for the Babe continues unabated, with the lines of the contest more and more clearly defined—the thin line of those who know human life sacred and those who cloud the issue with a variety of smoke-screens, mostly those we know and rightly class as secular humanists. To our sorrow we have a great crowd of apathetic side-liners, who recognise the crime, would not have it on their own consciences, but refuse any activity against it, hiding behind the banner of “pluralism” a much misunderstood and misused word. Can anyone be pluralistic about murder? Dare they face God with such pretence?

The discoveries of modern science in regard to the origin of human life have more and more favored the line taken by life's defenders, and their adversaries have been forced further and further from their fictitious fables about fetal life. Accordingly they resort to the human condition of



environment and raise the standard of "quality of life" and the "autonomy" of woman in regard to the sacrifice of the life in her womb.

It is pointed out that the human child is expendable; in fact to judge by animal adorers, more so than endangered species of the world of fauna. This is very apparent in the strong cries and strenuous efforts to save "our" whales, "our" seals, "our" kangaroos and ever-increasing categories. This was recently highlighted when an Act of Federal Parliament was passed that a fine of 100.00 dollars would be imposed on anyone killing a whale. At the same time, an Act of the Queensland Parliament to forbid all abortion was defeated after intense lobbying. Surely here, we have the supreme example of the "Alice in Wonderland" mentality. 100,000 dollars fine for killing one whale, a similar amount in reward for professional killers of four or five hundred babies—of course hygienically. On the local scene, a recent list of "endangered" species showed the Bau Bau spotted frog, bearing a 5,000 dollar fine; lesser amounts for the platypus, the koala, the Tasmanian devil etc. Evidently the child in the womb should be placed on the "endangered" species list, where its chance of survival would be reversed with life's sanctuary restored and the womb no longer a tomb.

Members of the Medical Profession recently approached the Government to bring pressure to bear on the Pakistan Government to cease the barbaric practice of cutting off the hands of thieves. Yet there is no great outcry from the medical profession, though individuals protest and refuse co-operation, at the far greater barbarism where life in the womb is extinguished by skilled practitioners with pain inflicted. Perhaps ours is a more refined barbarism, as there is so much talk of compassion for the poor mother, offering her child as a human sacrifice to the gods of our avaricious, hedonistic, selfish and rapidly-becoming atheistic society.

On the credit side there is a growing realisation of the nature of abortion; its hideousness, its danger to our natural existence and the necessity of political awareness of its implications. Accordingly, here, as overseas, determined people have decided to oppose it. It would seem that one fruitful avenue of attack is on the parliamentary level, with

pressure being placed on candidates to declare their attitude on abortion. In these days when moral absolutes are in disregard, even among "progressive" Catholics, and we have the inanity of man's claim to self-sufficiency and arbiter of his own moral life, and many asserting that what is legal is moral, the power of the vote is a very sensitive area. This is particularly so where the "conscience" vote operates.

To interest people in any campaign to impress legislators, there must be a clearing up of considerable ignorance surrounding the crime of abortion. We must not hesitate to name it for what it is "murder most foul as in the best it is". Can we not say that of all murders, none equals in foulness, the murder of the unborn seemingly safe in life's sanctuary; seemingly protected from the searching knives, saline injections and suction instruments in the hands of professional, expert killers?

Abortion involves defiance of God, rejection of His noble gift of human life; betrayal of the noble faculty of reproduction; outraged justice and rejection of their office by life's sworn defenders. How can so-called civilised men and women connive in such appalling barbarity or stand aghast at the carrion gatherers of the pitiful remains, the medicines in the name of experimentation to help fetal life—supreme irony—and the profit-mongers for commercial use, some being in the field of cosmetics?

How pitifully weak in the light of this horrendous trade in human flesh and blood are the stale old excuses for killing the unborn, particularly the claim of saving the physical or mental health of the mother. The former, in modern medical practice, has ceased to be any great danger in proper obstetrics; the latter, according to statistics, runs as high as ninety percent, where mental breakdown is regarded as a lawful reason for granting a permit to kill; surely a slur on the mentality of the female population. Economic and social conditions are advanced and, of course, the handy and hardy old cry of "Population Explosion", largely demythologised by genuine demographers.

Alarm has been recently expressed in Government circles about Australia's future. Zero Population Growth has

already been attained in some vital areas. This has resulted in a decline in the educational sphere, likewise in the social services, not to speak of the danger to Australia's defence in the present chaotic state of world affairs. As a consequence, there is a growing redundancy of class rooms, a superfluity of teachers and a serious decline, both now and for its consequence in the future, of personnel for our armed forces. We add to this story of disaster, the closing of maternity wards and the pressure of the old upon hospital accommodation, with the consequent disadvantage of needy patients. The answer to this last happening will no doubt result in a new expendability—the aged and infirm, already in the sights of secular humanists.

In the midst of this gloom, it is disheartening to hear men of prominence among our political leaders, still speaking of no foreseeable danger to Australia. We can still live, they imply, according to the old saying, "eat, drink and be merry" and this is evident from the astronomical amounts spent on liquor, narcotics, entertainment and gambling. How foolish it is to equate this condition with a permanent state. We are familiar with the expression "the writing on the wall". When the words *Mane, Thecal, Phares* were written on the wall of King Balthasar's banqueting hall, their meaning, as interpreted by the prophet Daniel, is summed up in the old poem :

Balthasar's grave is made,  
His kingdom passed away,  
He in the balance weighed  
Is light and worthless clay.

Australia, with the rest of Western civilisation, is today being weighed in the balance; only the blind cannot see the inadequacy of its response while little time remains—the blindness of those who will not see. Vast in area, steadily declining in population; rich in resources, while refusing the one resource necessary—a prolific offspring; defenceless though such autodestruction; prey to the teeming hordes ever closer to our shores, but over-all cheerfully accepting —"Tomorrow, we die".

The author writes : anyone who is familiar with the polemic of the 16th century Protestant Reformers will know the extent of their almost pathological hatred of the Blessed Sacrament. They abused Catholics for worshipping a "God made of fine flour" or even "a vile cake" (\*1) In April 1980, I mentioned to the Cardinal Prefect of a Roman Congregation that, as in some dioceses of the United States of America invalid matter is being used for the Sacrament of the Eucharist, many American Catholics are worshipping not God the Son but bread. "Not bread", he corrected me, "cake. What they are using is cake". Thus the crudely offensive taunt of the Protestant heretics has become a reality in the U.S.A. in the post-conciliar era and Catholics are committing idolatry, bowing their heads in adoration before a piece of cake.

# Let Them Eat Cake : I

MICHAEL DAVIES

IT would be too much to hope that this abuse is confined to the U.S.A. but the U.S.A. is certainly the only country where it has become so widespread that the Vatican has needed to intervene. It is thus quite reasonable to say that the use of cake in place of bread as the matter of the Eucharist is "*the American scandal*".

There is not the least doubt as to what constitutes valid matter for the Eucharist. It can be discovered by consulting any of the "approved authors" (*auctores probati*). They all give the same answer as Fr. H. Davis, S.J., in his standard series of textbooks on moral theology :

"For the validity of the Sacrifice, the bread should be made from wheaten flour, not from barley, rye, rice, oats, vegetables. It should be kneaded with natural water (rain, spring, sea-water), not with liquids such as oil, milk, egg, melted butter. It should, furthermore, be



baked by fire, not merely dried or boiled". (\*2)

As a matter of discipline, he adds that:

"The shape of hosts in the Latin Church must be circular, in the Greek Church it is square for the celebrant, and triangular for communicants . . . For lawful consecration, Latin priests must use unleavened bread, Greek priests (also Melchites, Chaldaeans, Syrians, Copts) must use leavened bread. This is not merely a matter of discipline, but of grave obligation". (\*3)

In certain emergencies Latin priests could use leavened bread, or Greek priests unleavened bread lawfully. Obviously, the Sacrifice would be valid even if this were done unlawfully, but the priest concerned would sin gravely.

The only change made in the legislation for the *Novus Ordo Missae* is that the altar-breads should be made in such a way that, where the large host used by the priest is concerned, it can be broken and distributed to at least some members of the congregation. The relevant articles of the General Instruction to the Roman Missal are:

"282. The bread used for the Eucharist must be made from wheat in accordance with the tradition of the entire Church; it must be unleavened according to the tradition of the Latin Church.

"283. That the bread may effectively signify the meaning it is intended to convey, it must really look like food. Hence, bread used for the Eucharist, even though unleavened and of the traditional shape, ought to be made in such a way that the priest, when celebrating with a congregation, can break it into pieces and distribute these to at least some of the faithful. Additional small hosts are not thereby excluded if the number of communicants or some other pastoral reason makes them necessary".

During the 1970's in the U.S.A., the liturgical establishment laid more and more stress on the Mass as a meal, and less and less was heard of the Mass as a sacrifice. This explains why the American hierarchy was pressurized into authorizing Communion under both kinds at all Sunday Masses, despite the fact that this was forbidden by the Holy See. (After all, at a meal one does not simply eat, one drinks.) By the late 1970's, any parish wishing to appear up-to-date liturgically had to prepare its own altar-

bread. No standard recipe was provided. The various diocesan liturgical commissions provided suggestions, other parishes simply devised their own recipes. A typical example is provided in a booklet issued with the *Imprimatur* of Joseph L. Bernadin, Archbishop of Cincinnati in 1974. This proves that it is not an official recipe and also indicates for how long this grave abuse has existed. Here it is: .

Recipe for Unleavened Bread

Sift together:  $\frac{3}{4}$  cup white flour

$\frac{1}{2}$  teaspoon soda

$\frac{1}{2}$  teaspoon salt

2 teaspoons baking powder

Add 2 cups white flour.

Mix dry ingredients together thoroughly.

Combine  $1\frac{1}{4}$  cup cold water with one-third cup melted butter.

Stir dry ingredients into liquid ingredients.

Add 2 teaspoons honey.

Resulting mixture should be soft and moist.

Spoon out desired amount (2 or 3 tablespoons) onto a lightly floured board and pat gently into a small loaf about  $\frac{1}{2}$  inch thick.

Place on a buttered cookie sheet.

With dull edge of knife make indentations, being careful not to cut through the dough. (Recipe makes five rounds, each of which should be divided into 40 pieces. Total recipe will make enough for 200).

Bake in a 400-degree oven about 25 minutes until lightly browned. (\*4)

Perhaps the most significant item in this menu is the instruction to place the mixture upon "a buttered cookie sheet"—this suggestion is indeed appropriate, as the recipe is not for bread but for cookies. The addition of butter and honey proves this beyond any possible doubt. Thus where these cookies are used as the matter for the Eucharist, there could be no consecration and hence no Mass.

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\*"Baking Powder—a leavening agent that raises dough by gas (carbon dioxide) produced when baking soda and acid react in the presence of water—Baking powder usually contains baking soda mixed with either starch or flour and cream of tartar or other acid, forming substances as an anhydrous sodium aluminum sulfate. Baking soda—sodium bicarbonate,  $\text{NaHCO}_3$  used as a leavening agent and an antacid" (Webster's *New World Dictionary*, 1974).

It is also worth noting that even had the butter and honey not been added, and a valid altar-bread produced, it would still have been illicit, as baking powder is a leavening agent and hence, despite the title given to the recipe, what it would have produced would have been leavened bread, and any Latin-Rite priest using it would have sinned gravely. (\*)

It would be impossible to exaggerate the enormity of this breach of ecclesiastical law. Firstly, it means that, in offering adoration to a piece of cake, an act of idolatry is being committed (obviously, as those concerned would believe that it was the true Body of Christ, they would not be guilty of formal sin). Secondly, as no Mass is celebrated, those present do not fulfil their Sunday obligation. Thirdly, as there is no consecration they are deprived of the grace of Holy Communion. Fourthly, and this is an extremely grave matter, priests who have accepted Mass-stipends for celebrations involving invalid matter have not discharged their obligation under Canon Law. There are few more serious offences which a priest can commit than failing to celebrate a Mass for which he has accepted a stipend.

Not surprisingly, many of the faithful became anxious at the situation and addressed complaints to the Congregation for the Doctrine of the Faith. The American Bishops' Liturgy Committee was then instructed to submit details of the recipes being used in the U.S.A., so that the Congregation could examine them from the standpoint of liceity and validity. Meeting in Rome on May 9, 1979, the Sacred Congregation gave directives to the American Bishops. These were approved by the Pope on May 11, 1979. Before quoting this reply in full, two points must be made to clarify it. Firstly, it refers to the absence of the Latin adverb *mere* from Article 282 of the General Instruction. The adverb *mere* means "wholly, purely, entirely". (\*) When the approved authors speak of the matter for the

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\*The following instruction was issued by the Sacred Congregation for the Discipline of the Sacraments on March 26, 1929:

*"Quoad cautelam servandas in paranda materia Sacramenti Eucharistici: Panis debet esse mere triticeus et recenter confectus, ita ut nullum sit periculum, vel illum cui tanta sit admixta quantitas a tritico diversa, ut iuxta culum corruptionis (c. 815). Ideo consequitur panem ex alia substantia conflatum commune aestimationem tritici panem esse dici nequeat, materiam validam pro conficiendo Sacrificio et Sacramento Eucharistico haud constituere".*

Eucharist they normally speak of "pure (*mere*) wheaten flour" (see the quotation from Fr. Davis cited above). This adverb was not included in Article 282 of the General Instruction (also cited above) and the Bishops' Committee had obviously claimed that, since "pure wheat" was not specified, it implied that additives were legitimate. Secondly, the Bishops' Committee on the Liturgy had obviously suggested that the use of doubtful recipes was not widespread; more will be said on this below. The complete text of the letter is as follows:

His Excellency

The Most Rev. John R. Quinn

President, N.C.C.B.

1312 Massachusetts Ave. N.W.

Washington, D.C. 20005 U.S.A.

Your Excellency: With your letter of March 15th, 1978, you asked Archbishop Jadot to send to this Congregation the canonical position paper entitled "The Bread for the Celebration of the Holy Eucharist", prepared by the N.C.C.B. Committee on the Liturgy. As you noted in your letter, the purpose of the paper is "to lay a firm canonical foundation concerning the valid and licit use of that type of eucharistic bread which is prepared with slight additions to wheaten flour and water".

You further noted that "if this document is accepted in principle, the Conference would prepare a statement of a pastoral nature which would reflect the suggestions outlined" in the canonical paper. "The purpose of such a statement", you went on to suggest, "would be to present guidelines for the proper selection and- or preparation of eucharistic bread (offering several acceptable recipes) in order that both the authenticity of the sacramental sign and the official teachings of the Church be respected", and "it would provide criteria with which specific recipes would be evaluated".

After giving the canonical paper an attentive and thorough examination, the Congregation has taken the following decisions in its *Ordinaria* of May 9th, 1979:

1) absence of the adverb "*mere*" in n. 282 of the *Instituto Generalis Missalis Romani* of April 4th, 1969, does not constitute a valid foundation for the argumen-



tation of the Canonical Position Paper in favor of a change in legislation regarding eucharistic bread; 2) it would not be appropriate to accept the suggestion of the canonical paper *in jure condendo* regarding the liceity and desirability of some additions to the matter for eucharist bread; and 3) it be recommended to the Bishops of the United States that they recall to their priests the need to satisfy any obligations deriving from Masses celebrated with invalid matter. These decisions were approved by His Holiness Pope John Paul II in the audience of May 11th, 1979.

The following comments on some points discussed in the canonical paper may be of assistance to the Bishops' Committee on the Liturgy:

1) It is not the purpose of the Congregation to impugn the "faith and piety of those who may have mistakenly used an element for the eucharist other than genuine bread"; as the canonical paper noted in No. 2 on p. 6, "their intentions may not be presumed to be wrong or frivolous, but have most likely been sincere".

2) There is, however, an obligation in justice regarding the application of Masses offered for intentions promised by stipend.

3) One can find a secure guide for the judgment about liceity and validity of the matter for eucharistic bread in the "*auctores probati*". The canonical paper itself, for example, cites such teaching of the theologians and canonists in Nos. A and B of the section "Interpretation of the Canon Law".

4) The canonical paper suggests that abuses in regard to the making of bread for the Holy Eucharist "may be presumed to be extremely rare"; while urging that abuses be corrected, it also presents a "negative conclusion: under no circumstances should it be suggested that slight additions to wheaten flour and water can render the bread invalid or doubtfully valid matter" (cf. p. 6). While the judgment about the *extent* of these abuses must rest with the local Ordinary, it may be helpful to note that recipes sent to the Sacred Congregation over the past several years vary greatly in the matter of "additions"; where there is question of slight additions

(e.g., salt, condiments) the matter will be valid but illicit; where there is question of substitution of all or a large quantity of water by other liquids (e.g., milk, eggs, honey, etc.) the matter will be invalid.

As Your Excellency is aware, it is particularly important to ensure careful observance of the traditional theological interpretation about the making of Eucharistic bread, so that the faithful can be assured that every Eucharist is celebrated with matter that is both valid and licit. May I ask you, therefore, to communicate the contents of this letter to all of the Bishops in the Episcopal Conference.

With my personal best wishes for Your Excellency, I remain

Sincerely yours in Christ,  
Franjo Cardinal Seper, Prefect  
Congregation for the Doctrine of the Faith.

When one considers how swift the American bishops are to denounce any priest who says the Tridentine Mass, and to warn the faithful against assisting at such Masses, it might have been imagined that they would show at least comparable concern where this abuse with altar breads is concerned. After all, a bishop has pastoral responsibility for every Catholic in his diocese and is, in a special way, the custodian of the Eucharist. As pastors, bishops should certainly be concerned at the fact that, owing to this abuse, members of their flocks are worshipping cake, are deprived of the grace of Holy Communion, are not assisting at Sunday Mass, and are offering stipends for Masses which are not said. In point of fact, there is no evidence to suggest that they consider the matter to be of any urgency at all. Indeed, they seem to have been less concerned about the abuse than about the fact that news of Cardinal Seper's letter had become public! A certain Fr. Pat Apuzzo, liturgical commissar for what is probably the least Catholic diocese in the U.S.A. (Richmond, Va.), condemned *The Wanderer* for irresponsible behaviour in publishing the letter, which, he claimed, was "private correspondence". He further condemned the same paper for having given it "the fake character of a public statement of Church law". He added that the Bishops' Committee on the Liturgy had

referred the matter back to the Holy See for study and that: "They further advise that the present practice of *many* parishes not be disturbed until there are other directives from the Holy See". (\*5) (My emphasis.)

Similarly, in the Archdiocese of Cincinnati, Archbishop Bernardin clearly did not consider that the matter was one of any particular urgency—it would be interesting to discover what the Archbishop would consider as urgent. I have before me as I write the parish Newsletter for February 1980 of St. Columban Church, Loveland, Ohio. In a report from the Liturgy Commission of the parish it is stated that a lady had expressed concern "that the Eucharistic Bread being used at St. Columban's does not comply with the recipe approved by the Congregation of the Doctrine of the Faith. She was assured that our Archdiocesan Worship Office has given us permission to continue using this recipe until guidelines are received from the National Council of Catholic Bishops (NCCB)".

This is a truly astonishing statement which reflects the ethos of the Conciliar Church. The lady who had expressed her anxiety was not told that she was wrong. She was neither assured that the altar breads used in the parish did conform to the Directive of the Sacred Congregation—i.e., that they had been made according to the traditional recipes and were hence valid—nor was she assured that if they did not conform to these directives they would be changed immediately. No, she was told that eight months after Cardinal Seper's directive, the parish had permission from the Archdiocesan Worship Office to go on using dubious matter for the Eucharist and hence would continue doing so. This statement also reflects the schismatic atmosphere which now permeates the Church in America; universal Church law is of no consequence, validity does not matter, neither does liceity. All that matters for each diocese is the approval of its own bishop.

I have the testimony of a parishioner of St. Columban's that the altar-bread used there included honey, baking soda, and salt. It is quite likely that it conformed to the recipe already cited which was issued under the *Imprimatur* of Archbishop Bernardin. The same parishioner testifies to the fact that loaves of bread were used in the

parish and that Archbishop Bernardin himself had used loaves of bread when he came to St. Columban's for Confirmation in April, 1979. A complaint to the Diocesan Worship Office brought the reply that "permission to use 'loaves' was given in Article 283 of the General Instruction". A spokesman for the office added that "priests who were still using hosts were the ones that were wrong". (!) On the contrary, Article 283, already cited here, demanded that altar-breads should conform to the traditional "host" shape. This was confirmed in the Third Instruction on the Correct Implementation of the Constitution on the Sacred Liturgy (*Liturgicae Instaurationes*), Sept. 5, 1970:

The bread used for the celebration of the Eucharist is wheat bread, and, according to the ancient custom of the Latin Church, is unleavened.

Though the nature of the sign demands that this bread appear as actual food which can be broken and shared among brothers, it must *always* be made in the traditional form, in line with the General Instruction of the Missal. This applies both to the individual hosts for the communion of the faithful and to the larger hosts which are broken up into smaller parts for distribution. The necessity for the sign to be genuine applies more to the color, taste, and texture of the bread than to its shape.

This provides another example of the manner in which Catholics wishing to be informed about liturgical legislation cannot necessarily expect to get accurate information from the office of their bishop.

Archbishop Bernardin and other American bishops failed gravely in their duty by allowing any matter to be used for the Eucharist which involved the slightest doubt as to the validity. Where the validity of a sacrament is concerned, "probabilism" is never licit; where the slightest doubt exists, the course which is *certain* must be adopted. (See Appendix V).

#### NOTES

- \*1. *Crammer's Godly Order*, p. 38.
- \*2. H. Davis, *Moral & Pastoral Theology*, vol. IV (London, 1938), p. 119.
- \*3. *Ibid.*, pp. 120-121.
- \*4. J. Harrington, *Your Wedding, Planning Your Own Ceremony* (St. Anthony Messenger Pres., 1974), p. 116.
- \*5. *The Wanderer*, January 17, 1980.
- \*6. *The Wanderer*, May 22, 1980.

(To be continued)

**Philip Trower, a convert to the Catholic Church, introduces his series on Ecumenism.**

# Background to Ecumenism

## 1: SOME WORDS IN ADVANCE

PHILIP TROWER

**A**LL Catholics, I think, with their hearts in the right place, see that work for Christian unity is something God wants. Pope John launched the Church into it, the Council laid down the lines to follow, the Vicars of Christ have repeatedly said the work must go forward.

However, like everything else set in motion by the Council, including reform of all kinds, ecumenism has to be carried out against the background of the great doctrinal revolution and apostasy from the Faith which is the other major fact of life in the Catholic body today.

It is obviously very important therefore for us to understand the difference between true and false ecumenism, and the way the second is used to influence the first, and the present article is written in the hope of contributing to such an understanding.

As soon as the Council was over, or even while it was still at work, Catholic ecumenism was directed overwhelmingly towards better relations with Protestants.

The reasons for this were partly historical and demographical. More Catholics live in countries with large Protestant populations than in countries where Eastern Christians are numerous. The culture too of the most powerful and successful modern nations—the United States, England and its ex-dominions, Germany, Holland—has been moulded by the Protestant ethos, and much of the Church's leadership, intellectual and religious, has been correspondingly impressed. Finally, I think a certain instinctive Puritanism very common in reformers and mem-



bers of the intelligentsia would seem to have put a high percentage of them in sympathy with the most spare and stripped down forms of Protestantism. I am talking at this moment about genuine reformers who, whatever their other short-comings, still believed the Catholic Faith.

However the impulse towards Protestantism has received the greater part of its force from the Modernist and other doctrinal revolutionaries. They saw that mingling Catholics and Protestants together would provide unexampled opportunities for divesting Catholics of what they considered their undesirable beliefs.

Closer contacts with Eastern Christians on the other hand represented a threat. Should Eastern Christians in any large numbers be reunited with the Holy See, the Catholic Church would receive an influx of members holding the very beliefs and points of view the revolutionaries want to dispose of.

That this is an accurate interpretation of events is I think confirmed by the fact that serious theological discussions between Catholics and Lutherans, Anglicans or Methodists have been going on for years, but are only now beginning with the Orthodox, as announced towards the end of 1978 by *L'Osservatore Romano*.

We have to care just as much about our separated Protestant brothers as about Eastern Christians, but because there are so many more areas of disagreement between Catholics and Protestants, contacts are much more easily manipulated contrary to the Church's intentions.

Thus, all over the world, wherever ecumenical discussions take place, the Church is being represented by two groups of people working for opposite ends.

In any discussion, as my readers well know, Catholics find themselves associated with men and women who claim to represent the Catholic standpoint, but are either deliberately undermining it, or are so bewildered about the Church's teaching on unity that they no longer know what they can and cannot agree to.

While the Catholic is trying to clear up misunderstandings, explain just what the Church does teach, or find out how much he and his opposite number really do hold in common, the pseudo-Catholics are hinting or saying that the Church no longer believes what she used to, or that if she

does still uphold a particular doctrine which separated Christians dislike, she only does so from policy and will shortly be changing her mind about it.

It is no wonder the separated Christians are now mostly as confused about what the Church intends as the majority of Catholics seem to be, or that many refrain from giving serious consideration to teachings of the Church which they expect to be abandoned.

To throw light on this complex subject, I think it will be helpful first to look at Christian unity and Christian differences in their historical perspective, next at the origins of the movement for unity in modern times, after that at what the Church has to say on the subject, then at the misuse of ecumenism, and finally at what seems to me the supernatural significance of the movement and of Catholic participation in it.

I make two apologies. I have not been able to avoid saying many things which Catholics will take for granted. Where I have done so it has been to show how, in my opinion, these points of belief can best be presented in talks with non-Catholics. I am also conscious that I may have repeated things I have said in other articles. I have not excluded them because I wanted to bring together in one place everything connected with ecumenism that seemed to me important.

### *The Historical Perspective*

Looking at the subject in this way shows us that not only has Christian unity always existed (in the Catholic Church), but so too, except for a brief period immediately after Pentecost, have groups of Christians separated from that unity. The latter are neither a recent nor an occasional phenomenon.

At Pentecost and just after, the baptized, so we are told in *The Acts* were all "of one heart and mind". Our Lord had given the Apostles, with St. Peter at their head, authority to teach, sanctify and rule His people; and His people, responding whole-heartedly to grace, believed what they were taught and obeyed the Apostles' instructions. The three requirements for unity were fulfilled; belief, Baptism and obedience to the apostolic authority. So ideally things should have remained.

But God, of course, did not take away free will. So very early, almost indeed from the start, we find groups of the baptised leaving the unity of the Church and setting up rival communities each claiming that it, and only it, gave our Lord's true teaching, and had authority to preach His message.

In the epistles of St. Paul, we already meet a number of these rival teachers. Quite soon they will include ex-Catholic bishops and priests. By the end of the second century there had already been enough of them to provide St. Irenaeus with the subject matter for a treatise, and St. Epiphanius, by the fourth century, with material for a book.

These departures have nearly always followed one of two patterns. Either the seceding body wants to alter the belief; it falls into heresy. Or, going to the opposite extreme, it repudiates the Church's authority to make legitimate practical changes; it refuses to obey, rather than refusing to believe, and goes into schism.

The Monarchians of the second century give us an example of a departure of the first kind. They decided that since God is One, there cannot be a real distinction between the Three Persons of the Trinity; therefore God the Father became incarnate and died for us. They were trying to rationalize a mystery; in other words to make it as instantly intelligible as a mathematical formula. Most heresies are the result of trying to do this.

At the other end of the scale, the Judeo-Christians wanted the Apostles and their immediate successors to make Christians observe the Jewish ritual laws. They refused to believe the Apostles had authority to abrogate them. Were not these laws part of "tradition"? A proportion of the Judeo-Christians eventually set themselves up as a separate sect, the Ebionites.

### *Leaving by Opposite Doors*

One could say that those who depart in these two ways leave the Church by opposite doors; the first by the door of doctrinal innovation, the second by the door of excessive attachment to custom.

The process which in just over 300 years had, by St. Epiphanius' day, produced such a crop of Christian sects and variant beliefs (now mostly extinct, though frequently

reappearing under new names) continued down the ages as we know, and in every case they were one of the two kinds just described.

The value of looking at Christian differences in this way is, I think, that it highlights the realities and genuine possibilities, and helps to clear the mind of misconceptions.

Christian differences of some kind are plainly not something that can be swept away and ended once and for all—not unless God radically alters the way He has so far ordained things. They have been a perennial fact; nor is there any way—neither theological jugglery nor organizational engineering—of preventing further departures in the future. Right now, as we can all see, just as the Church has set herself to heal the breaches of the past, the “Catholic” revolutionaries are bringing into existence new bodies of separated Christians.

If one thinks about it, there are only two human ways the mind can conceive for keeping people together in one Church. The first is by force. This was the method tried in the later middle ages by churchmen who also put a high value on unity and considered disunity a terrible scandal; their method is not now well thought of. The second method is by telling Christians it does not matter what they believe provided they “act in a Christian way”. This is the method being widely tried to day. People are not as shocked by it as they are by the use of force. It does not hurt us physically. However it should shock them, at least it should shock Christians, because it is a profession, even if unconscious, of contempt for divine Revelation.

### *Ecumenism's Objective*

What then is the goal of ecumenism? Is there nothing we can do about Christian differences? Am I suggesting that we should passively accept them?

Obviously not. But the historical perspective, by exploding the myth—fascinating even to some Catholics—that by means of ecumenism we are meant to, or can, establish some kind of Christian religious earthly paradise where all will agree and be obedient forevermore, reveals to us what, in view of the realities just considered, must be ecumenism's actual goal—to open to as many men and women as can be the possibility of reaching unity by finding the source

and center of unity. Any other view of ecumenism will surely lead to disappointment and end in apathy. Indeed that is what is already happening.

Tactfully presented, the historical perspective can be of exceptional use in conversations with non-Catholics. It brings out better than any other approach the very great force of the Church's position. If there is not a center of unity where belief in the whole Revelation has always been preserved and which has authority to settle disputes about it, unity must always be ephemeral. Any agreement reached today, can be undone tomorrow; the same disruptive forces are at work as in the past. Either unity has always existed or it never can be.

We also, I think, see our Lord's prayer "that they may all be one" in its proper light. It is often quoted to day as if a) it had been made solely with present day Christian differences in mind; and b) it has been ineffective. The purpose is usually to put psychological pressure on Christians so as to hurry them together in a purely artificial unity. But it is evident that the prayer applied to Christians in every age (and since it was made at the Last Supper when only the Apostles were present, it seems likely that it had special reference to bishops; that they would always remain united and give the same teaching). It seems equally evident that such a prayer at such a time must have been effective. Those who believe that Christian unity has been lost surely have to ask themselves how this prayer of our Lord could possibly have failed. I think this is another point that can be usefully introduced into ecumenical discussions.

Before leaving the historical perspective there are two other points about it which should be noticed, for they are part of the Church's recently changed approach to the separated communities.

### *Important Terminology*

The first is the distinction the Church makes between those who start a schism or heresy and those who, as it were, inherit it. The Church does not see them in the same light, as we know. "The brethren born and baptized outside the visible communion of the Catholic Church should be carefully distinguished from those who, though



baptized in the Catholic Church, have knowingly and publicly abjured her faith" (*Ecumenical Directory*, Part One). The former are blameworthy, the latter are not. Those whom the Church is compelled to regard as wolves, her own apostate children, produce spiritual descendants who are separated sheep. To use the same name for the early and later members of a separated church or community, though now unavoidable, does conceal a vital spiritual fact. The founders were not in the same sense as their successors are Monophysites, let us say, or Protestants. They were ex-Catholics—sinful ex-Catholics one has to say—a different kind of being. Members of the separated communities of course often have a devotion to the memories of their founders and will hardly be willing to see them in that light. But it is important for Catholics to see the difference. Today a Modernist "Catholic" theologian and his Lutheran counterpart may hold identical beliefs, but the Lutheran (through his Baptism) will be "attached" to Christ, the "Catholic" Modernist (through his sin) separated from Him.

The distinction was formally recognized by Pius IX at the request of the holy English convert and Passionist priest Fr. Ignatius Spencer. From then on the Holy See ceased in its official documents to refer to the separated communities as *heretici* and started to employ the word *acatholici*, non-Catholic.

### *Important Factors*

The second point affecting the Church's change of policy is the existence in the separated communities of positive and negative factors, or what could be called their true and false goods. I am talking about them here as institutions, not about the personal virtues of their members. Once founded, they continue on their way through history bearing these two kinds of possessions. Their true goods are all those beliefs, practices, sacramental powers and other spiritual possessions which the founders preserved when they broke away. According to the community the amount will vary. The negative aspects or false goods derive from what the founders, on their own authority, rejected or substituted contrary to Catholic belief and practice. An example of true goods would be the Sacrament of Baptism and reverence for Holy Scripture. (Within Protestantism we see these true

goods flowering publicly through works of literature and art like the poetry of Herbert, Vaughan and Traherne or the church music of Bach. Who could question that these marvellous creations are works of truly Christian inspiration?) A false good would be the introduction of divorce or denial of the Real Presence. The Council tells us that we are to value the true goods (which are not something separately acquired) but owe their origin "to the very fullness of grace and truth entrusted to the Church" and the original contact with it of the separated communities.

Down the centuries numerous attempts were made by Catholics, some successful, to draw back groups of separated Christians. The Arians of Spain and Italy were brought in. At a later date the Ukrainians under St. Josephat came back as a body; so did some of the Greek Orthodox, Armenians and Copts. These are only instances out of a considerable list. But the circumstances of the past made contacts and understanding difficult; slow travel, lack of means, cultural and political isolation. From within Protestantism, the philosopher Leibnitz in the late 17th century tried to rouse interest in Christian reunion. But there was little response. The reasons were not just discreditable ones. All the separated Christian bodies held two perfectly sound ideas: the truth revealed by God at such great cost, the Passion and Death of His Son, could not possibly have been lost; it was equally evident to them that only one of the many versions of our Lord's religion could be the true one. Each believed its own was.

In the above instances we are considering cases of corporate reunion. Another kind has gone on continually; the reconciliation of individuals with the Church.

However by the beginning of this century the climate had changed. The chill winds of the on-coming religious ice-age were beginning to be felt. Everywhere atheism was triumphing, educationally, socially, politically. This inclined certain Protestant denominations to look at each other more sympathetically.

The attempts by Protestant churches to unite from 1900 on illustrate the problems of reunion in general and are therefore worth a closer look.

Experiences in the mission fields were what first had an effect.

*(To be continued)*

# Book Review

## TRUTH WILL OUT

**Apologia Pro Marcel Lefebvre** by Michael Davies; Angelus Press, Dickinson, Texas, U.S.A., obtainable from Augustine Publishing Co., Chulmleigh, Devon, EX18 7HL, U.K.; pp. 460; £4.80 (post-free).

I owe an apology for the late appearance of this review to the Author of this book and its publishers. The reason is simply that I wanted to review this book myself and to read it, therefore, with the attention and thoroughness it so obviously deserves. Given my somewhat crowded schedule and the length and detail of the book, this took time. In the event, I am extremely glad that I took the decision to review this magnificent piece of work; reading it, I have learnt a very great deal with regard to the tribulations and trials that crowded in on Msgr. Marcel Lefebvre during the years 1970-76, the period covered by the book. A second volume is promised, which will bring the story up to date and I can only hope that the conclusion will be a happy one; I have the feeling that it will be. The signs are not inauspicious. It is not unlikely that before very long the truth for which he has stood will come into its own. Traditionalists, understandably enough, are impatient in this matter. They would be wise at this juncture to continue standing with quiet firmness, pray hard and, whilst pressing their case, refrain from the kind of hysterics, which can be left with confidence to a Progressive Establishment that is showing all the signs at the moment of being on the run.

The trouble with anyone who attempts an objective review of a book of this calibre is that he is compelled, almost inevitably, to lay ultimate responsibility for what can only be described as the disgraceful treatment meted out to Msgr. Lefebvre where I am afraid it has ultimately to be laid; which is at the door of the late Holy Father, Pope Paul VI. In acting as he did during the whole of this tragic business the motives of Pope Paul may well have been of the best. Objectively considered—in the cold light of the facts presented by Michael Davies in this most admirable dossier—his actions and the actions of those who



acted for him in this matter can only be described as appalling. Neither can excuse be found in the consideration that he was victimised by his Curia. I am sure he was. The sinister figure of his Secretary of State, the late French Cardinal Villot, broods over the whole papal encounter with Msgr. Lefebvre; but Pope Paul appointed Cardinal Villot to his post and, possessed of total authority as he was, could as easily have dismissed him. Why did he not do so? The same applies to the trio of Cardinals engaged, presumably at papal request, in what turned out to be the totally unfair and, indeed, fake trial imposed on the Archbishop under the guise initially of an interview. Instance after instance of the duplicity that marked this particular affair is set down in this book without fear and with the full support of well-documented facts by the Author whose rightful championship of the Archbishop is matched only by his love of the Church and his addiction to the truth which it is her timeless duty to uphold and safeguard at all costs to herself.

I would commend this book most warmly to the readers of *Christian Order*. They should read it with the same objectivity that its Author brings to his examination of the case of Msgr. Marcel Lefebvre and with the same love of the Church that causes him to love it still, despite what can only be described with sorrow as the deceit and double-speak of those high dignitaries of that Church and their lackeys, clerical and lay, who tried—as I see it, so meanly—to bring the Archbishop down and, with him, the hopes of so many who saw him so rightly, and continue to see him, as a champion of God's truth. If the reader thinks these words exaggerated, I can only recommend him the more earnestly to read this book.

The lesson Archbishop Marcel Lefebvre has for all is that of total allegiance to the Church as the guardian of God's truth, despite the, at times, poor quality and appalling behaviour of those, highly placed in the Church, who are meant most specially to defend it. Betrayal by them of their office, which has been a not infrequent occurrence of the past fifteen years, does not diminish that truth. Let us be sure of this. The pearl remains of great price even when clasped in somewhat tarnished hands.

*Paul Crane, S.J.*

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